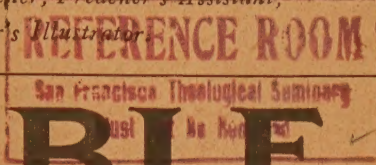


VOLUME 31—No. 9

SEPTEMBER, 1925

*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator*



THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

Frank J. Boyer, Managing Editor and Publisher.

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Price \$2.00 the Year Canada \$2.25, Foreign \$2.35 Single Copy 20 Cents
Entered as Second-class matter, at the Post Office, Reading, Pa., under act of March 3, 1897.
Application for transfer of second class entry from Reading, Pa., to Kutztown, Pa., pending

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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

June 31

SEPTEMBER, 1925

No. 9

EDITORIAL

No War Against Science—Never!

IN article entitled "The War Against Evolution," written by Miriam Allen de Ford, appears in a recent number of *The Nation*, New York. It is grievous to think that this woman holds to the belief that her ancestors

were animals lower in the scale than monkeys and apes, and that she cannot abide the doctrine that they were created in the divine image.

She makes a number of mistakes. The subtitle (written either by herself or fixed up by the editor) of her article, printed on the front page of the magazine, is this: "How the Fundamentalists are Barring Science from the Public Schools." This is untrue. How often must the peddlers of evolution be corrected? Do they read nothing but books in favor of evolution? Are they lacking in the logical equipment necessary for a decorous debate?

It is not "science" that orthodox Christians oppose. No! no! a thousand times, No! they are opposed only to the theory of evolution, which has not yet been proved, and therefore is not to be called by the sacred name of *science*. What is the accepted definition of science: "verified and systematized knowledge." Has evolution been verified? Has spontaneous generation ever been proved? Do we ever see one distinct kind of organic life merging into another by means of resistant forces? The apes and monkeys are held by the evolutionists to be the nearest blood-kin to men. Do we see these animals making any progress toward human personality? In nature, do we see them in the natural state making any progress whatever? We do not. Nor do we see anywhere in nature one kind of life developing into a higher form. Therefore evolution is not "verified knowledge" and thus cannot properly be called "science."

We wish the falsehood that orthodox Christians are opposed to science could once for all be nailed. They are lovers of science. They

rejoice in every achievement of true science. They believe that the results of scientific research, as far as they have been properly verified, are not destructive of the teaching of the Bible, but confirmatory of it.

Our writer is solicitous about the outcome of the movement against evolution. She says regarding the situation in California: "And if the anti-evolution measure passes—as the enormous Fundamentalist strength in southern California may well make possible—not only will the high-school students of the State grow up in ignorance of modern evolutionary science, with all this implies, but the splendid scientific work of the tax-supported University of California will be ruined or seriously curtailed."

Again, you will note the writer's inability to see that she is begging the question at issue when she uses the terms "evolutionary science." That is the very matter in debate: Is evolution entitled to be called science? Cannot the evolutionists be made to see this point? Have they never received any discipline in logic?

But why should such ruin or serious curtailment of the public schools take place if evolution is not taught? Does the welfare of the race depend on the theory that man has an animal lineage? Would it make people better or worse if they sincerely believed that their progenitors were created in the divine image? Does it not seem plain that such a belief would rather uplift and inspire people to higher and better things? This belief would be especially elevating if it were coupled with the rest of the teaching of the Bible—namely, that, when man sinned and thus sadly impaired the divine image in him, God sent His only Son to redeem him, restore the divine image, and bring him back into holy and happy fellowship with his Creator.

Oh, no! the world would go to the "bow-wows" if the doctrine of man's animalistic pedigree were not taught in our schools. To

be frank, we have never known a man or woman who was made better and nobler by believing in evolution. On the other hand, we have known hundreds and have read of thousands who have been wonderfully transformed by faith in Christ and the Bible.

Neither do we think that the cause of true science would be in the least injured or obstructed if evolution were no longer taught as if it were proved. Perhaps if it were not such an obsession as it is, our scientific investigators would spend more of their time in making actual researches and discovering real facts, instead of spending so much time and energy in trying to bolster up an unproved hypothesis. Look at the shelves of books published within the last decade that have repeated over again and again the old, shopworn arguments for evolution, and yet it remains in the hypothetical state. If the venders of evolution would not stir so much opposition to themselves by their dogmatism, they surely would remain in a much more judicial frame of mind, and that would greatly aid them in making investigations in the natural realm in a calm and unbiased temper. Such a pschical condition would make for real progress, and would leave the mind open for the reception of all truth.

It is too bad that our writer should grow bitter. This emotional mental frame does not indicate the "open mind." She says: "Such is the method of foisting medievalism on the Benighted States of America."

This is wrong again. We take the opportunity of saying gently to the writer that this great country, in which we live and which we love so loyally, is "the United States of America," not "the *Benighted* States." We hope the evolutionists will at least remain patriotic, will be loyal to their country. If people can be brought to believe that they came from forebears who were created in the divine similitude, there is still a whole lot of hope for our beloved United States.

Our writer is also in error in her ideas of "medievalism." No evangelical Christian wants to go back to the dark ages. In that period the Bible was largely an unknown book. Human authority was put in its stead. In the church the hierarchy instead of the Bible decided matters of faith and practice. In theology Aristotle had more vogue and authority than the Word of God. When humanism arose it wanted to substitute human knowledge for the Bible. When the modern era arrived, ushered in by the Reformers—

Luther, Zwingli, Calvin and others—the Bible was restored to its rightful place. That is precisely where orthodox Christians stand to day. Therefore our author is mistaken in thinking that they want to carry the world back to "medievalism." She would better study that period of the world's history more profoundly. If she did, she would see that evangelical Christianity today is the greatest foe of medievalism. But evolutionists want to go back a good deal further than the middle ages for "proofs" of their theory. They go back millions of years to the primates, and then still more millions of years to the amoeba and protozoa. Christian people are not quite so archaic as that.

Here is a little more bitterness: "If the Fundamentalists swamp the country, and in spite of all opposition we are set back twelve centuries or so, there may yet be hope in emigration to Brazil."

Of course, the word "swamp" is classical and elegant! But what occurred twelve centuries ago? Twelve centuries would carry us back to 725 A. D. We cannot recall anything that distinguished that particular period, and so why should it be selected as bearing any relation to the views of the anti-evolutionists? Will our author tell us? Were the orthodox people of that century opponents of evolution? If so, where is the evidence? Were there people then who held that the human race sprang from sub-monkeys? The scoffer would better admit that she said "twelve centuries or so" just as a guess without knowing anything definite about that period.

As to emigrating to Brazil, if the purveyors of evolution want to go there and build up a civilization on the assumption of man's animal origin, we should like to see the results of their experiment. While they are engaged in this emprise, they might try to educate some of the monkeys of the southern hemisphere, develop them into human beings, and in that way prove their theory. Meanwhile we will try to keep the United States moving forward scientifically, ethically and religiously, by teaching men that they are of divine origin and that they should try to live in a way that is worthy of their genesis. If our evolution friends should find their adventure a failure, we will welcome them back some time, if we find that they have become wiser, even though they may be sadder, folk. Please remember, we are not making fun; we are only trying to give point to our argument.—L. S. K.

Christ at His Home Town

OUR Lord's visit to his home town of Nazareth, as described in Luke 4:21, presents events and lessons which find their way to the very center of the heart. At the time of his life represented here, he had no home.

He said of himself: "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." His mother had apparently left Nazareth, and he was keeping close to her Son. He had passed through some intense experiences. He met John, his kinsman, in the Wilderness, and heard him preach, and was baptized by him. He had spent forty days in the Wilderness without anything to eat for the whole time, and, save for the enemy, the devil, who tempted him along every essential line of his human nature. After this he had been teaching, healing, and doing good to mankind in every way. Then he came to Nazareth. No longer a boy, but a full-fledged young man, about thirty years of age. Man reaches the height of his physical life at about twenty-five years. His mind reaches its full power at thirty years. It is at this point a man is the most attractive. After that advance is by experience. Jesus therefore appeared in Nazareth as a perfect young man, at his full development. He was the only perfect young man the world has ever known. It must have been a wonder-sight. This is expressed in the chapter by these words: "The eyes of all those that were in the synagogue were fastened on him." "We will never see a perfect man on this earth, but when we see Christ, he is perfect, and more, we shall be like him; yea, he will glorify and our bodies shall be like unto his glorified body."

We could dwell long to much profit on the perfect person of Christ, but let us note his practice: "And as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Note the three most important things in this sentence: The use of God, the Sabbath, the reading of the Word, all tied together with systematic practice. No life could have all these as liberties, and fail to receive good and do good. No life can omit one of these and fail to be taken and shrivel. The radio is a blessing without shut-ins, but no radio can take the place of the house of God, with all its ordinances and sacred appointments. The soul who remembers the Sabbath opens the door into

higher fellowship and service of God, and into a larger morality in the other six social commandments. But the soul who neglects or belittles the Sabbath, which is the connecting link between duty to God and duty to man, is sure to decay in his religion and degenerate in morals. Christ read the Scriptures. The Scriptures are the Word of God straight from himself. They are the Word of life, the water of life, the bread of life. The soul that eats and drinks here shall be filled with faith, hope, love. The soul that takes the bread that Christ has given and of which he ate so freely and constantly himself, will live and grow thereby and prosper forever. The soul who does not feed upon the Word of God will starve.

Note the selection of Scriptures and his comment. It is the Prophet Isaiah's statement of the mission of the Messiah, beginning the announcement, "The Spirit of the Lord is upon me to . . . preach the gospel to the poor," and going on with manifold service to man in his varied distress and needs. He stopped at the sentence, "to declare the day of vengeance of our God." The last is part of Christ's mission. But that was not the time for it. Neither is the time for it now. Then and now are the times for salvation. He came then to seek and to save that which was lost. The day will come, we know not how soon, when shall come the day of vengeance, when he shall return to judge the world. He who accepts the salvation will never know the vengeance. He who rejects the salvation cannot escape it.

Note his comment upon this marvelous passage: "This day is this Scripture fulfilled in your ears." That does not mean in their souls. We read in the fourteenth and fifteenth verses: "There went out a fame of him through all the region round about, and he taught in their synagogues, being glorified of all." But while the Scriptures were thus fulfilled in their ears, it had not entered into all their hearts. He brought this out plainly to them. He reminded them that in the days of Elijah, blessings great and full were present, but no one received them but a poor heathen widow. She was filled and the rest went hungry. In the days of Elisha, there were many lepers in Israel. There was plenty of power to heal them all, but none received but a heathen Syrian received it. When they heard this they were not too dull to catch its

meaning. They did catch it and it condemned them, and they closed their hearts the tighter. Yea, the bitterness of their souls grew more bitter and their darkness grew darker, and they attempted murder. All who were in the synagogue, all those who had fastened their eyes upon him with admiration, when they now heard these things, were filled with wrath. Hatred stirred in their hearts. They thrust him out of the city and led him to the brow of the high hill or precipice, intending to cast him down and kill him. But he just quietly passed through the midst of them. Their power became nothing, and he went his way.

This is but a specific example of what existed in all Christ's life on the earth. It summed up in this way: "As many as received him, to them gave he power to become the sons of God." "But he that believeth not on the Son of God, shall not see life, but the wrath of God abideth upon him." The same is true to-day. The gospel of salvation is sent to all the earth, and whosoever believeth on the Son hath everlasting life and shall not come into condemnation. The Americans have the gospel preached to them. They had better awake, or the widows of China and the lepers of India, and the needy among the heathen may be saved, and they be lost.—D. S. K.

As an investment my Champion gives me more than compound interest.—Rev. H. L. Anderson.

The Bible and Human Reason

I.

I know the Bible to be Divine because of its holiness. For truly it is above all things a "Holy Bible." This quality appears in it from beginning to end. In this respect the Bible is *absolutely unique*; and therefore, in the perception of this single characteristic, we have enough to settle the question of origin and authorship beyond a *reasonable* doubt.

Here is a Book which teaches throughout the purest morality, and which sets the standard of human conduct at a level so high that mortal mind could never have conceived of it, much less seriously proposed it, as a rule of life. For such is the character, for example, of the command, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Mat. 5:44).

Here is all the reason required for a decision as to the origin of this Book. For when the form in which the holy teaching of the Bible is given be considered, and the right conclusion is drawn therefrom, the matter will be placed at once and forever beyond all doubt.

For the teaching is given, not as that of a philosopher extolling the merits of virtue, or as that of a moralizer enunciating a principle of ethics. It comes in the form of *commandments*, purporting to have been spoken by One Who has a burning hatred of sin, and of all that is unholy and untrue; by One Who has

both the authority to demand right conduct and clean living of men, and also the power to judge and punish the transgressor.

For the command I have quoted above is prefaced by the "I say unto you," of Him who "taught as one *having authority*, and not as the scribes." It is not supposable that holy teaching could come in that form from a man or a company of men. For even if men were capable of producing a book in many parts, requiring fifteen centuries in its production, pervaded throughout with the same holy teaching, yet *holy* men would not and could not, represent their own utterances as the words and commandments of God. Those commandments, then, are really from God, or else they are forgeries. It is between these two explanations that the reason must decide.

Now there is nothing contrary to reason in the proposition that God is holy, and that He has given to His human creatures, who are moral and responsible beings, commandments that they be like Himself.

On the other hand, the idea that a book characterized throughout by the loftiest morality and purest holiness, could have been written by a succession of authors who were one and all impostors and forgerers, and with no conceivable object for their impostures and forgeries, presents such immense difficulties to the mind, that the human reason cannot do other than instantly reject it.

Here is a Book which purports to give an account of *the origin of sin*; which traces sin back to the parents of the human race, and declares dogmatically that sin is present by heredity in the heart of every human being; which declares furthermore that there is a relation of cause and effect between *sin* and *death*; a Book which nevertheless condemns sin unsparingly and impartially, excusing not even those of highest station, but rather singling out the greatest of all kings (David) and exposing him before his own subjects in his lifetime, and before the whole world, as the very worst of moral delinquents. No book if man has, or conceivably could have, this characteristic. The reason, then, cannot do either than decide that men, who by nature are unholy, could not have produced a holy book.

But the full force of this evidence has yet to be shown. It comes into view only when we consider the *moral teachings* of the Bible, which begin in Genesis and continue without change to Revelation, in comparison with the *moral conduct* of the people through whom the world has received the Bible.

Obviously, if the Bible, in its many parts, was not given by God to the Israelites, then it must have been the product of the culture of that people. Modern men of learning and ability, who have sought to discredit the Bible, and to bring it down to the level of a mere human production, are well aware that this is the alternative which the question presents. No other explanation is possible.

And, inasmuch as the production of the sixty-six separate parts of the Bible were spread over the prodigiously long period of fifteen hundred years, the culture whereof (upon that hypothesis) it is the outcome, must have been continuous throughout that great stretch of time.

But the fact is, a fact to which the Bible itself bears the clearest testimony, that the doctrine was progressing continually in fulness and clearness of truth and holiness, at the very time that the people of Israel themselves, their kings, their priests and their princes were sinking deeper and deeper into spiritual darkness, moral corruption, and all the greatest idolatries and unspeakable abominations of the heathen.

From this consideration alone it is manifestly impossible that the Bible could have been the product of Israelitish culture, as the literature surviving to us of other nations is the product of the respective peoples who pro-

duced it. Hence the Bible must have been, what it claims throughout to be, of Divine authorship.

And the force of this evidence becomes even stronger when we contrast the progress of the doctrine of the Bible with the development of religious or philosophic thought amongst any of the great peoples of antiquity, such as the Greeks, who furnish the most illustrious example. There we find, not continuous progress along a single line, and perfect harmony and consistency throughout; but just the contrary: discords of teaching, flat contradictions, and repeated reversals.

First we have Thales, then the Sophists, then Socrates, then Plato and Aristotle, in whom Greek philosophy reached its highest point; then the Neo-Platonists, each school of thought seeking to overthrow the doctrines of its predecessors, and all of them together leaving every problem of human life unsolved, and at last vanishing like the mists of dawn before the rising light of Christianity. Greek philosophy flourished only when and as Greek culture advanced, and declined with it. But the doctrine of the Bible was continually advancing in fulness (though always unchanged in purity) while *the people themselves* declined.

The true rationalist, with these facts before him, is bound to conclude, else he sets his reason altogether aside, that the doctrine of the Bible was not the product of Israelitish culture; and hence it was of Divine origin, for there is no other alternative.

Under this head, therefore, we have a two-fold proof, whereof each member is sufficient in itself to establish our main conclusion: *first*, that the pure and holy character of the doctrine of the Bible witnesses to God as being the Source thereof; *second*, that the circumstances under which that doctrine was developed were such as to prove conclusively that it did not have a human origin.

II.

I know the Bible to be Divine by its absolute truthfulness. For not only does it exalt truth and condemn every form of falsehood and deception; not only does it demand truthfulness of men and pronounce the severest of judgments upon every one that loveth and maketh a lie; but it also reveals God as "the God of truth," His Spirit as "the Spirit of truth," His word as "the Word of truth," and Jesus Christ Himself as "THE TRUTH."

I am aware that this quality of absolute *truthfulness* in the Bible is not so easily exhibited, or so easily perceived, as that of its absolute holiness. Indeed the accuracy of the Bible has often been impugned; and at this very time there are men of learning and of prominence within the circle of professing christianity, who assert openly and confidently that the Bible contains many errors of fact, misstatements in respect to matters of history or nature, and particularly that it makes assertions that are directly contray to the findings of modern science.

It would be, of course, impossible for us to take up every alleged error of fact in the Bible, and examine the evidence in regard thereto, *pro* and *con*. But for our present purpose it is not necessary to enter upon any such formidable undertaking. For we can reach the right conclusion by another, and a much shorter, road. We have only to remember that the Bible has been for centuries under the closest scrutiny of acute minds, who were most eager to discover errors of fact in it; and further, that the Bible lays itself wide open to test as to its accuracy by the innumerable statements it makes upon the widest range of facts; statements of history, embracing many people and dynasties of times past; statements concerning nature and human life; statements concerning matters which were yet in the future at the time they were made; statements concerning God and man and the Devil; statements concerning heaven and earth and hell.

Furthermore, it is a matter for serious consideration in weighing the evidence under this head, that whatever the subject upon which the Bible speaks, its statements are always made with the calm assurance of one who possesses *perfect knowledge of the subject*, an assurance which it would be impossible for a mere man to maintain, and which none but an impostor would attempt to assume.

That tone of diffidence and hesitation with which men of the greatest learning always discuss subjects of difficulty, is altogether lacking in the Holy Scriptures. It is therefore so highly improbable as to be virtually an impossibility that the thirty-six men who were the human instruments in the writing of the Bible, should unite in the false pretence of being the mouthpieces of Him whose knowledge is infinite, and who cannot lie.

In view of all this, it is certain that, if the Bible were of human authorship, like other books, it would have been ere this convicted

of thousands of mistakes, and mistakes, too, of such a nature as to make it impossible for anyone to maintain the doctrine of Divine inspiration.

But, as matters now stand, it can be asserted without fear of successful contradiction, that not a single statement of Scripture has ever been *proved* to be erroneous; and that is the fact of the matter, notwithstanding the persistent efforts of many men of learning and ability to demonstrate the alleged "Mistakes of Moses," and those of other Bible writers.

The state of the evidence is such that the late Lord Kelvin, the leader of all the scientists of our generation, was fully warranted in the assertion that there is *not a single demonstrated fact of natural science that contradicts any statement of the Bible*. On the other hand, "Science," which is set up by some in our day as a counter authority to the Bible, is under the necessity at all times of correcting its own blunders. Indeed, it has been often pointed out that the chief work of each generation of scientists consists in correcting the errors and overturning the conclusions of the generation that preceded it. And the truth is that the most recent discoveries in Geology, Biology, and Archaeology, lend support to certain statements of the Bible which in days past have been questioned on scientific grounds.

Therefore it may be laid down as a proposition that is not *reasonably* open to dispute, that if the Bible were not of Divine origin, the falsity of its claims to that effect would have been overwhelmingly demonstrated long ago; and with the result that the Bible would have forfeited not only the confidence, but the respect of all truth-loving people—if indeed there could be any truth-loving people without a Divinely inspired Bible to make them such.—*P. M.*

* * *

Few books can stand three readings. But the Word of God is solid; it will stand a thousand readings. And the man who has gone over it the most frequently and the most carefully is the surest of finding new wonders there.—*Hamilton.*

* * *

Most of the grand truths of God have to be learned by trouble; they must be burned into us by the hot iron of affliction, otherwise we shall not truly receive them.—*Spurgeon.*

The Rock

THE passage in Matthew 16:18 is fighting ground; on it have been waged long campaigns of controversy. "On this rock will I build my Church." What rock? The Romish Church says, "Peter, What could be plainer? Does not Petros mean a rock?" Here is the foundation of the Papacy. Around the inner border of the dome of St. Peter's runs this passage in letters of gold: "Thou art Peter; and upon this rock will I build my church and the gates of hell shall not prevail against it."

But the rock here referred to is not Peter; for a number of reasons.

The rules of Etymology forbid. The word "rock" is *petra*; while the word *petros* invariably means a stone, i.e., a piece or fragment of rock. The former is feminine, the latter masculine: they cannot therefore be regarded as synonymous or interchangeable.

Common sense forbids. The Church is the organism through which God is working for the deliverance of the world from sin. It would be preposterous to suppose that God could found this institution upon a man—a fallible man—and Peter of all fallible men.

Why are the nymphs weeping by all the fountains and rivers of the earth? The Romans would say, Because of the sorrow that befell Prometheus. And what was that? He besought and received of Apollo the privilege of driving the chariot of the sun for a single day. He grasped the lines and spoke to the fiery steeds. On they sped among the glittering worlds, colliding with stars and planets until all space was filled with flying sparks. At length in mercy the father of the gods smote him with a thunderbolt and he fell by the other side. The old fable is a silhouette of the chaos and confusion that would long ago have resulted in the moral universe, had God dedicated his sovereignty over the church and allowed Peter to take the reins; but happily that he never did.

What then was this rock? The testimony of Peter, "Thou art the Christ, the Son of the living God." At this time our Lord was pursuing his journey through Caesarea Philippi, his face set steadfastly toward the cross. He greatly desired his disciples to be conformed as to his divine character and mission, but as yet they had not been able to bear it. He was now moved to ask, "Who do men say that I am?" To this they gave various

answers. "But," he questioned, "Who say ye that I am?" Then Peter witnessed his good confession: "Thou art the Christ, the Son of the living God." It was pursuant to these words that Jesus said, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee;" giving him his new name of Petros (a stone hewn out of the rock), in recognition of his brave witness to the truth.

The fact here announced was in the nature of a great discovery. The disciples knew indeed that Jesus was a wonderful personage, for they had heard his sermons, seen his miracles and taken note of his unique character. But it remained for Peter to discern the fullness of the truth: "Thou art the Messiah, the Anointed One, whom kings and prophets longed to see and died without the sight; thou art the Christ, from all eternity ordained to save the people from their sins!"

The heart of Balboa stood still with wonder when from the heights of Panama he saw the Pacific Ocean stretching into the far distance. A marvelous discovery indeed, but not comparable with this which burst upon the ravished vision of Simon, son of Jona. It was the mightiest of truths. In it were wrapt up the incarnation, the atonement, the resurrection and the triumphant reign. It had been hidden from the eyes of the wise and prudent to be revealed to a fisherman! The Rabbis had not apprehended it; to them Jesus of Nazareth seemed as a root out of a dry ground and there was no beauty that they should desire him. The philosophers by the Ilyssus little dreamed that this man in homespun was the veritable Son of God; their eyes were holden that they could not see it.

But Peter grasped the glorious truth. The garment of this Nazarene prophet, this King of kings disguised in flesh, fluttered aside for an instant and his royal ermine was disclosed to view. Now his miracles were clear as day; the secret of his wondrous sermons was explained and of his perfect life and character. The great discovery was made. Eureka! "Thou art the Christ, the Son of the living God."

This interpretation is scriptural. The Old Testament is full of Christ and his kingdom, from beginning to end; but its references to Peter have still to be pointed out. The New Testament is likewise full of Christ from its opening picture of the child in the manger

to that vision of the Apocalypse where the great multitude encircle his throne, singing, "Thou art worthy to receive honor and power and dominion; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and people and nation; and hast made us kings and priests unto God!"

And what is the testimony of Peter himself? Standing in the midst of the Pentecostal congregation he has not a word to say of himself but, hiding behind the Cross he says, "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved among you by miracles and wonders and signs, him have ye taken and with wicked hands have crucified and slain, whom God hath raised up, saying, Sit thou on my right hand until I make thy foes thy footstool!"

Thus Christ is everything and Peter is nothing save as a witness for him. As of old it had been written, "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste," so it was written in the Church of the new dispensation, "Ye are built upon the Apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom the whole building, fitly framed together, groweth unto a holy temple in the Lord;" and again "Other foundation can no man lay than that which is laid, which is Jesus Christ."

This view furthermore is consonant with history. In point of fact there never was a time when, by the great body of believers, Peter was regarded as the rock foundation of the Church, or as her primate, or as the Vicar of God. His primacy was disputed among the twelve when they contended as to which should be greatest in the kingdom of God. His authority, which never reached a claim of infallibility, was called in question when Paul withstood him to the face and his own co-presbyters decided against him.

The man chosen to moderate the first of the great councils was not Peter, as would have been a logical necessity had he been regarded as primate, but James the pastor of the Jerusalem Church. In the Council at Nicea, A.D. 325, where the controversy was respecting this very question, there was no mention of Peter's primacy, but everything centered in the headship of Christ.

Nor indeed was the proposition of papal supremacy, founded on the primacy of Peter, ever formally suggested until the closing in

of the shadows of the dark ages. Its formation precipitated the Reformation. It was in the city of Rome, under the shadow of St. Peter's that Luther, climbing Sancta Scala heard, as it seemed to him, a voice from heaven declaring the great *articulum* of standing or falling church—to wit, the doctrine of Justification by faith in Christ as only begotten Son of God.

Thus history agrees with Scripture in the proposition that there is no primate aside from Jesus Christ himself, unless it be that Antichrist whom Paul calls "the son of perdition—who exalteth himself above all that is called God and, as God, sitteth in the temple of God and is worshipped as God."

On one occasion, when Jesus was preaching in Solomon's Porch and the chief priests and rulers were interjecting "hard questions in the hope of entrapping him, he said, "Do ye never read in the scriptures of the 'stone which the builders rejected?' " Certainly they had read it. The Hundred and Eighteenth Psalm, from which these words are taken, was originally sung at the dedication of the second temple, and was recited at the annual festivals in Jerusalem; the great choirs responding one to another, "*O give thanks unto the Lord for he is good; for his mercy endureth forever. Open now the gates of righteousness. I will go in thereat and praise the Lord. The stone which the builders rejected is become the head stone of the corner. This is the Lord's doing; it is marvelous in our eyes!*"

It was one of the portions of Scripture which all Jewish parents were expected to teach their children. The little people knew it by heart. Not only so; they were familiar with the popular legend connected with it.

I can imagine them listening to this, as our children now listen to fairy tales. It ran thus: When the House Magnificent was about to be built the stones were hewn in the quarries of Lebanon and marked for their places in the wall, so that "the house beautiful" might be raised without the sound of hammer or axe. But there was one stone which was not marked, save with a curious hieroglyph of seven eyes. The workmen not knowing where it belonged, gave it no place in the walls; so that when the House was complete it lay there, this mysterious stone with its seven eyes, neglected, disallowed by the builders, a stone of stumbling and a rock of offense to all who passed by.

So they were all familiar with "the stone which the builders rejected"; but even the

religious leaders did not understand. How little did they realize its vital reference to the Messiah whom they were looking for with anxious eyes and destined to reject with scorn! Here he was, Jesus of Nazareth; but how different from the Messiah of their dreams! They expected him to appear in royal guise, arrayed in purple, to restore the glory of their ancient government. And behold the claimant; man of the people, clad in homespun, an itinerant going about with staff in hand! Was it strange that "they hid as it were their faces from him?" Is it strange, that the Jews of to-day, a nation "scattered and peeled," should hide their faces from him?

Not nearly so strange as that others do.

There are many who take offense at the supernatural Person of Christ. How can this child in the manger be the only begotten Son of God? Great is the mystery: God is manifest in flesh! Yet the virgin-birth would be no more wonderful than any other birth but for the fact that there is no analogy for it. The amazement of Eve over her first-born was expressed in the cry, "I have gotten a man, Jehovah!" Did she imagine that already the promised Christ had come, the Seed of woman who was to bruise the serpent's head? The wonder of common births has long since worn off, but here is one that stands singular and alone. A miracle? All births are so. Every cradle contains a mystery as far beyond human ken as the manger at Bethlehem. Why, then, should it be thought incredible that Deity and humanity should once have been woven into a common Fabric in the loom of God?

There are others who stumble at the teaching of Christ. Yet this teaching is precisely such as should commend itself to all fair-minded men. It is briefly comprehended in three indisputable facts: to wit: the holiness of God; the sinfulness of man; and the Cross as the only means whereby a sinful man can be reconciled with a holy God.

All the benefits of the vicarious death of Jesus are offered on the sole condition of faith; which means simply that the sinner is required to cut loose from all other and fallacious plans of salvation and be willing to be saved that way. But just their is the stumbling-block. The natural man is offended by free grace! To be saved *gratis* is humbling to our pride. We would far rather work our way to heaven; but that is impossible. God is not a merchant to dispose of his wares at vendue; and, if he were, we have no coin

that passes current with him. He is a giver; and he gives right royally, "without money and without price." Here are his terms: "Only believe!" "This is the work of God, that ye believe in him whom God hath sent." "He that believeth on the Son hath everlasting life."

The prophet Zechariah saw a stone with seven eyes, lying neglected and disallowed of the builders, and heard an angel saying, "Not by might nor by power, but by my Spirit, saith the Lord, he shall bring forth the head-stone with shoutings, Grace, grace unto it!" (Zech. 3: 9; 4: 6.)

In one of the visions of Daniel he saw the world powers portrayed as a colossal image with head of gold, breast of silver, loins of brass, legs of iron and feet of clay. And behold, a stone hewn out of the mountain without hands smote the image and swept it away as chaff from the threshing floor. "And the stone became a great mountain that filled the whole earth." (Dan. 2: 31-35.)

These things are coming to pass. In the logic of events the neglected stone is being lifted to the corner. Christendom is a fact. All over the world there are believers in Christ, now reckoned by hundreds of millions, who sing as the stone rises to its place:

"Glorious things of thee are spoken,
Zion, city of our God;
He whose word cannot be broken,
Formed thee for His own abode:
On the Rock of Ages founded,
What can shake thy sure repose?
With salvation's walls surrounded,
Thou mayst smile at all thy foes."

In the meantime, blessed is he that is not offended in Christ: for this rejected Stone is a life-long shelter in the time of storm and a hiding-place ultimately when the King of Terrors passes by.

"Rock of Ages, cleft for me;
Let me hide myself in thee!"

—D. J. B.

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In vain does our own foresight strive to escape the snares that surround us: danger comes from below, but deliverance only from on high. Temptations are without and within us; we should be lost, O Lord, without thee.
—*Fenelon*.

* * *

And therefore it is that the Scriptures so commend the strong virtue of noble waiting. They always associate it with rare and delicate rewards.—*J. H. Jowett*.

The Christian Life and the Christian Message



ONE of the deepest as well as one of the farthest-reaching cleavages in present-day religious thought concerns the relation between the Christian life and the Christian message. Which is primary and which secondary? Which is plant and which is fruit? Is the message the product of the life or is the life the product of the message? Practical as well as theoretical issues of the first importance are involved in the answer we give to these questions. All are agreed that there is both such a thing as a Christian life and a Christian message, but there is a radical difference of opinion as to their mutual relations.

Those who ascribe primacy to the Christian life attach only a relative significance to the Christian message. This does not necessarily mean that they value it lightly, but it does mean that they attach no supreme significance to it. In their judgment, the message is but the intellectual expression of the life, and changes both its content and its form as the life of which it is the expression changes. The message as expressed in the New Testament has significance, moreover, not merely as the intellectual expression of the life of the early Christians, but as a means of quickening and developing our own Christian lives. None the less, it is usually maintained that if even that message were eliminated, a new message would soon take its place as the product of that life that to-day is to be found in Christian men and women. Just as the rosebush when plucked of its flowers grows new flowers, so the Christian life, if it were to be plucked of that message that goes back to the New Testament, and that has been proclaimed all down through the centuries, would grow a new message. According to these, the life is the principal thing; as long as the life flourishes, we may let the message take care of itself.

Those who ascribe primacy to the message are not indeed indifferent to the life; professedly at least they are interested in the message, not as an end in itself, but as an indispensable means in the production of the life. In their judgment, however, the life is the product of the message. Hence the high valuation they place on the Christian message. Only as the message is preached and believed does the Christian life exist at all, still less bud and blossom. In the judgment of these, the Christian message is the controlling and

determining factor, the life being rich and full in proportion as the message is accepted in its fulness and allowed to sway thoughts, and so the lives, of men.

Who are right—those who regard the message as a product of the life or those who regard the life as a product of the message? If we regard the practice of the early Christians as normative, the question is already answered for us. Unquestionably, the early Christians, more particularly the early Christian missionaries, regarded themselves as primarily witnesses, as the heralds of a message. In their estimation, Christianity was indeed a life, but it was a life based on a message and as a result, we find them ever placing the message in the forefront. No doubt those whom we are now antagonizing do not regard the New Testament as normative, and do not feel under any special obligation to follow the procedure of the early Christians. None the less, is this not the consideration that is, or ought to be, the determining consideration—at least for those who call themselves Christians?

After all, Christianity is an historical phenomenon, and the question, What is Christianity?, is an historical question that must be answered like any other historical question. We may not approve of the answer given to our question in the New Testament, but whether we approve of it or not, the answer the New Testament gives is the answer that Christianity gives. We may give an answer other than that of the New Testament, but to the extent to which we do, to that extent do we automatically place ourselves outside the sphere of Christian thought.

Now, unquestionably there is no warrant in the New Testament for the supposition that Christianity is life, not doctrine. It is not, of course, maintained that Christianity is only a system of doctrines—whoever supposed such a thing? But it is maintained that the doctrines are indispensable to life, that life always follows doctrine, and can never rise above it than a stream above its source. No one denies that life is the essential thing, but many do maintain—and historical Christianity supports them—that for the production and maintenance of the Christian life, certain Christian doctrines are necessary, that it depends upon them as its very foundation.

The problem we have been considering has an important bearing on the work of the preacher. Is the preacher primarily an exhorter? Is it his task primarily to urge men to a life and to present them with a programme for action? Or is the preacher primarily a herald, an ambassador, one whose task it is to instruct men as to the meaning of certain great facts that have happened? Is his commission to proclaim the gospel, "the good tidings?" There is no question

how the early preachers regarded themselves. Peter and John and Paul, and the other apostles and those who followed immediately after them were primarily the proclaimers of a message, and as such they were instructors rather than exhorters. The element of exhortation was not indeed lacking, but it was kept subordinate to the task of witnessing to the truth. There is as little question, in our judgment, as to the primary task of the modern Christian preacher.—D. S. K.

The Danger of Doubt



IN a world of sin and darkness we cannot always be free from doubt. Of course, there are some things that we should question. Nor would it be safe to trust everybody. Yet the fact that we cannot trust all people connotes that an abnormal condition prevails. Were all people good and true, doubt in the sense of distrust and suspicion would not exist in the world. Everywhere there would be mutual trust and good will. And that would surely mean a happy and a perfect world. Thus doubt in itself is not a good thing, whereas faith or trust is.

We are indeed grateful for the following suggestive editorial in one of the greatest metropolitan papers of the land, the *Herald Tribune*, of New York. It is wholesome doctrine, relevant to the times. We quote:

"'Doubt is a beneficent demon,'" wrote Thomas Henry Huxley at the crossroads of the nineteenth century. And countless intelligent folk, accepting the dictum, sought to the best of their capacity to substitute this new and negative faith for their old-fashioned religious emotions.

"The most striking fact that greets the present celebration of Huxley's centenary is the complete disfavor into which this scientific agnosticism has fallen. Doubt is recognized as necessary in certain hours and eras. It is beneficent as the surgeon's knife is beneficent; but to live year after year doubting everything would be the equivalent of a lifetime passed upon the operating table. The operations might be a glorious success, but the sooner the patient was dead the better for him.

"In honoring Huxley for the fine lucidity of his mind and his great services to science there should be no blundering touching this by-product of his career. The Huxley battle on behalf of doubt was a brave and necessary campaign when it was fought. It has little

place in minds of today, and it only serves to confuse the issue of intellectual freedom that is still being raised in a few isolated and backward communities. The world today needs all the essential elements of religious faith, adoration, humility, prayer, aspiration, hope, that it can muster. The notion that science in some fashion negatives such feelings was an unfortunate misunderstanding born of the nineteenth century war between science and religion. The sooner it is forgotten the better."

* * *

The Secret of Comfort from God

Bishop Phillips Brooks, dealing with 2 Cor. 1:3,4, has some remarkable words in regard to the differences in the ways in which people seek comfort from God. Pointing out that Paul gave to the divine comfort its deepest and most unselfish reason, and thanked God because the comfort which had come to him gave him the power to comfort other people, the bishop says:

"If what I am in the habit of thanking God for is mainly food and clothes and house, it will not be easy for me to realize the deepest purpose for which God gives me those things. But if what I thank Him for is spiritual strength, the way in which He helps me to bear pain, resist temptation, and feed upon spiritual joy; in one word, if what I thank Him for is not that He gives His gifts, but that He gives me Himself, then I cannot resist the tendency of that mercy to outgrow my life. . . God's gifts a soul may selfishly appropriate, but (God Himself, the more truly a soul possesses Him the more truly it will long to try and share Him."

And so follows that highest altruism, the yearning to be made the means of bringing others to the same help and joy, and the desire to trace out in God's goodness to our souls designs for other people.—*The Church Advocate*.

Notes and Comments

A question raised in these columns as to whether men who regarded themselves as the product of the "struggle for existence" would not think it well to advance their own interests in that same way, has had a very full and significant answer. In the world war people wondered at the stories of poisoned wells and utilized disease germs and attacks on hospital ships and shellings of hospitals and medical men and other similar things; but few seemed to realize that these things were but the logical outcome of an applied belief in evolution and the survival of the fittest in the struggle for existence. All of these things were done deliberately with the definite purpose of killing off as many as possible in order to make a larger "place in the sun" available for the perpetrators. It works exactly as the questioner imagined that it would.

Evolutionists are becoming alarmed at the attacks of the fundamentalists, if one may judge from the appeal for funds to "save the results of modern scientific research," which means the doctrine of evolution. An attempt is on foot to organize a sort of society to fight for evolution, and scholars are receiving requests to join the organization for the avowed purpose of saving the said results. That does not argue that the confidence of evolutionists in their theory is as strong as they would have the world believe!

The cause of true religion is much injured today by inconsistent, inconsequential thinking. A case in illustration is the following incident. A seminary student asked his professor one day whether he believed that the original manuscripts of the Bible were inerrant. The professor replied sharply that he would not give an opinion on a Bible he had never seen. Yet this professor believes in evolution. We wonder whether he ever saw the "primate" from which he thinks he has descended. Or has he ever seen the primordial cell from which evolutionists say all organic forms (man included) have evolved?

A London preacher speaks of the "historical accuracy and essential inspiration of the Bible as a revelation of the soul's quest for God, and as a demonstration of the divine response to that quest." What does he mean by the "essential inspiration of the Bible"? Is not the Bible fully inspired? That vague word "essential" is bemisting. Who is to say what is essential and what is not? And does the

Bible indicate that it is "a revelation of the soul's quest for God"? Was Abraham seeking for God when God appeared to him? If so, where is the record? There are places in the Bible, especially the Psalms, where the longing for God is set forth, but there are many other places where the whole context indicates that God first came to man. The liberalists are always reading their theology into the Bible instead of out of it; and that makes a lot of confusion.

The following incident recently occurred in the Christian Evidence class of a college. Some one mentioned the fact that a radical Modernist had said that the apostle Paul was subject to epileptic fits; that he fell into such a fit on his journey to Damsacus. The teacher explained that such a seizure could not explain the marvellous ethical and spiritual change in Paul's character and life. At this point a young girl, a senior scarcely out of her teens, offered this remark: "If that is the way they work, probably a good many people ought to have epileptic fits!" Just so! Mull it over, Mr. Modernist.

In Professor George Barry O'Toole's striking book, "The Case Against Evolution" (which we have had occasion to note extensively in this journal), we find many convincing arguments for the existence of the soul as a real and distinct entity, and therefore we may class him among the pronounced dualists in psychology. Our readers will be interested in a few excerpts from this exceedingly quotable work as will be given in some of the following paragraphs.

"It is clear," says Dr. O'Toole in the work referred to, "that, for evidences of the superiority and spirituality of the human soul, we must recur, not to the external manifestations of the nutritive life, but to the internal manifestations of our conscious life. The latter are wholly inaccessible to the external senses, and are perceptible only to the intuition of consciousness, introspection, or internal experience, as it is variously called. All our self-knowledge rests on the basis of introspection, and without it the science of psychology would be impossible. In fact, not only psychology, but the physical sciences as well, depend for their validity on the testimony of consciousness; for the external world is only knowable to the extent that it enters the domain of our conscious life."

"Of course, the foregoing ought to be self-evident to all empirical scientists, but it seems that, when some of them fall to speculating, they forget all about the Baconian principles of science which they so vocally profess to follow. Hence our author (just quoted) continues: "Recently, as we have seen, there has been a tendency to discredit internal experience among materialistic extremists." Then he quotes from Professor C. J. Keyser, who rebukes Behaviorists like Watson because they seem to regard matter as if it were "something more solid and indubitable than mind" (quoted from Bertrand Russell). Then O'Toole again takes up the argument: "Since, however, all our knowledge depends on the validity of consciousness, such a tendency is suicidal and destructive of all science, whether physical or psychological. The attempts, therefore, of mechanists, like Loeb, and behaviorists, like Watson, to dispense with consciousness overreach themselves. For how can the mechanists *know* that there are such things as tropisms, tactisms, or reaction-systems; how can the behaviorists *study* such things as 'situations,' 'adjustments,' and S-R-bonds; how can the materialists *become aware* of the existence of molecules and atoms, except through the medium of their own conscious or psychic states? States of matter can be known only by means of states of mind, and the former, therefore, cannot be any more real than the latter."

"Now our inner consciousness," pursues Dr. O'Toole; "bears unmistakable witness to the existence within us of our abiding subject of our thoughts, feelings and desires. In biology the soul is revealed to us as a binding principle that obstructs the dissolution of the organism, and a persistent type that maintains its identity amid an incessant flux of matter and flow of energy. Clearer still is the testimony of introspective psychology, which reveals all our psychic activities and states as successive modifications of this permanent 'I,' 'self,' 'personality,' or 'mind,' according as we choose to express it. Human language proves this most forcibly, for the intra-mental facts and data of our conscious life simply cannot be so much intelligibly expressed, much less defined or differentiated from the extra-mental facts of the physical world, without using terms that include a reference to this self-same persistent subject of thought, feeling and volition." That, this personal self we call "I."

Our author then mentions those "inveterate phenomenologists," Wundt, William James and Titchner, who even want to revise our grammars and vocabularies in order to get rid of the idea of the perduring personal self. Thus these men, lost in misty speculations, even turn their backs on their own personal experience, by which alone they are conscious of themselves, of their mental operations, even of the wild conclusions that they attempt to draw from their idolatrous devotion to mere outward phenomena. Thus they are constantly running into a blind alley. Our author says pertinently: "The phenomenologists occasionally succeed, in their 'most precise' passages, in omitting to mention the person, knower, or thinker behind the thought, but they do so only at the cost of substituting *personal pronouns*, and thus bringing back through the window what they have just ejected by the way of the door. Our consciousness, therefore, makes us invincibly aware of the existence of a superficially variable, but radically unchangeable subject of our mental life."

Men like Fosdick, and of course many other Modernists, who have so much to say about "law," and who constantly call God a "law-abiding God," and who cannot tolerate the thought of any divine interposition in the uniform ongoing of the world, ought to remember several fundamental facts. One of them is that sin has come into the world and has disturbed the normal order, so that today many things occur which are contrary to the original constitution of the cosmos as it came from the hands of the Creator. There are many casualties in nature that surely are not "natural" in the true sense of that term. There are many poisonous plants, noxious insects and vicious beasts, which we cannot believe were purposely constituted as they now are by their good and holy Maker. Man himself is constantly violating nature's laws, and often is, whether by his own fault or not, subject to distressing calamities and fatal diseases. Surely the world has undergone some serious cataclysm that has brought disorder into its processes. Now, in view of these facts, what is a true divine miracle? So far from being an infraction of natural law, it is a restoration of law—a bringing back of cosmical processes to the normal order.

This principle laid down, it will apply beautifully and rationally to the Biblical miracles. All of them—we can think of no exception—were beneficent in purpose and

effect. They contributed in a greater or less degree to the welfare of man; they were intended to relieve of some abnormal and distressful condition and restore men to better states. For example, bodily disease is something abnormal, coming from a disturbance in what we would expect to be a perfectly working system. Then, when Jesus healed the sick, He simply restored them to the original normal order. So death is not natural; it is a violent break through sin in an original beneficent and perfect plan. When Jesus, therefore, raised the dead, and Himself arose from the grave, He was giving a concrete illustration of the principle that death, which is called "the last enemy," shall finally be overcome, and life shall reign supreme in all the universe. Thus, since sin has disarranged the laws of the cosmos, divine intervention is intended to repair the injury done to the cosmos, which God originally created "good" and "very good." If God had never interposed or would never interpose, that would prove Him to be a very unnatural God—one who cares very little for the reign of law, who can be satisfied with partial chaos for age upon age. "God is not a god of confusion, but of order."

What a wonderful statement is that of Psalm 119:89: "Forever, O Lord, thy Word is settled in heaven!" This must mean two things: first, that the Word of God had a heavenly source, not an earthly; second, that it was determined by God Himself in eternity. That makes the Word of God infallible and means that it is all divinely given. Of course, the Modernist will quibble as to what is meant by "thy Word." Does it mean our present Bible or does it mean something else? If it means anything definite, it certainly must mean that part of the Bible which was in the Psalmist's possession and perhaps what he was then receiving from the Holy Spirit. If it does not mean that, it is only vague, pointless and dreamy talk. But that cannot be. One who can write in so compact, solid, finished and sensible a way as the composer of this Psalm could not have been a fantastical dreamer. Therefore he must have referred to that definite portion of Holy Scripture which had been given to the Hebrews up to his time. And that, he says, had been forever "settled in heaven." If that could be said of the part of the Bible then known by the Psalmist, how much more can it be said of the rest of the Bible, which contains God's further and fuller revelation!

But still more may be said regarding the Psalmist's suggestive statement. Let us suppose that it was indited by the Holy Spirit and was merely set down by the Psalmist; it was given him. Then the Holy Spirit must have known what was to be the whole Word of God; what was already given and what would be given in the coming centuries. In that case the statement would refer to the whole Bible as we have it today—God's complete revelation of creation, providence and redemption. Thus the true Biblical believer may say of the whole Bible, "Forever, O Lord, thy Word is settled in heaven," and is therefore a complete and inerrant guide in faith and practice. What a comfort!

There is another remarkable verse in the 119th Psalm: "Thy Word have I hid in my heart, that I might not sin against thee." This verse, like the one previously noted, may be applied to the whole Bible. Then what is of a Word must it be? If it were full of errors, both scientific and ethical, how could hiding it in one's heart keep him from sinning against God? In fact, if it were errant, it would lead men into all the more serious errors and error, because they believed it to be God's Word. What an absurd cul-de-sac is that which the Modernist is driven by the incoherence and ableness of logic!

If the Holy Scriptures are true and divinely inspired throughout, then another statement of the Psalmist comes with refreshing power and assurance: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy Word." But if the Bible is honeycombed with error, it would be a poor fallible guide for the young man. He cannot walk in a clean and upright way by taking heed to it. Indeed, it would lead him in a devious way instead of in the straight and narrow way. Yet we know from experience and observation that, if a young man walks according to the Bible rule, he lives an upright and useful life.

Our readers, we feel sure, will be interested in Professor Carl L. Mellenbruch's article in this number, under the title, "The Twin Lights of our Day." We would call special attention to the insidious kind of treatment accorded the Bible by one of the state university professors in whose lecture-room Dr. Mellenbruch had to sit while he was working for his Ph.D. degree. Note the constant insinuation little flings at Christianity and Christian

e. This is the sly method of innuendo largely employed in the lecture-rooms of state universities and other schools. It is not the honest, open, out-and-out method of infidelity, but the cryptic method of the plotting under-miner—the method used by the yegg-man working in the darkness of night under a dis-

guise. In all good conscience, we ask, What right have professors in our tax-supported schools to sap the very foundations of the faith of millions of Christian people who maintain those schools with their hard-earned money? Is it any wonder that a wave of righteous indignation is sweeping over the country?

THE ARENA

How the Fishermen Captured Rome

The Secrets of Success in the Early Christian Church

By John Roach Straton, D.D., New York City



THE outstanding miracle of the world's history is the success of the early Christian church. Humanly speaking, everything was against it. Jesus, its Founder, not only belonged to a despised and rejected race, but He was a rejected member of that despised and rejected race. "He came unto His own and His own received Him not." He gathered about Himself a handful of obscure, and for the most part, ignorant followers, who had neither learning, money, social prestige, nor political influence. Yet, with an audacity that was either the summit of human vanity or else the summons of Divine Authority, He commanded these followers to go out and make disciples of all nations," and He said unto them, "Fear not little flock, for it is our Father's good pleasure to give you the kingdom."

Now the amazing thing about it all is that that handful of rustics and fishermen were enabled to obey His commands and to make a marvelous headway against an utterly pagan environment.

Those early Christians made progress because they believed and literally obeyed and followed Him. Into that fierce and strenuous Roman world, with all its selfishness, its sensuality, and its materialism, they spread the Name and the ideals of their Master, and made multitudes of converts. Their progress was cumulative. The Bible tells us that members were added "daily." Then it speaks of the multitude of them that believed" (Acts 1:32). Then it speaks of "multitudes" of believers that were added (Acts 5:14). A few daily, then a "multitude," then "multitudes!"

8,000,000 Christians After 300 Years

Warneck, in his "History of Protestant Missions," tells us that at the end of the first century A. D., there were about 200,000 Christians in the world. The "little flock" had thus multiplied in that short span of time. Then the same authority tells us that at the end of the third century, they had increased to 8,000,000—which was about one-fifteenth of the entire population of the Roman Empire. This showing is wonderful in every way. Despite the bitter persecutions of Nero, Diocletian, and other emperors, they had gained such power by Constantine's age, that that ruler, with the intuitions of a politician, saw that it was better to favor them than to fight them; and so he brought the State party into the Church. We know that this act was in reality a catastrophe to the Church, because it brought into it that pagan and worldly influence that changed the whole current of Church history. But the point here is that those early Christians had won such striking successes that such a ruler as Constantine would see his advantage in joining with them. The fishermen had captured Rome!

What, now, were the secrets of this success? It is important for us to answer that question, for, if we can discover those secrets, and then if we will do the things which they did, and lead our people to live as those early Christians lived, we may well believe that our efforts will be crowned with equal and even greater success. God's arm is not shortened, and the promise is that "Greater works than these shall ye do, because I go unto My Father."

The Message of the Early Church

As the first secret of this wonderful success, I would invite you to consider the message of the early church. What was it? It was not a message of speculations, hypotheses, negations, question marks, and doubts. It was not a message of reform, or education or "evolution into an ideal state." What was it? It was the message of a crucified, risen and coming Redeemer. It was not the message of one who had simply died upon a cross, but of One who had died and then risen again in glorious victory over death and the grave. The custody of a dead Christ could not constitute the charge of a living Church. He was "shown to be the Son of God with power" by the resurrection from the dead.

These men, who first spread His message, had themselves been transformed by their personal knowledge of a risen and glorified Lord. They had stood in His empty tomb. They had looked upon the very grave clothes that had bound His precious form, laid with divine care and neatness carefully together, that they might know there had been no robbery of a tomb. They had thrust their unbelieving hands into His wounded side. Their hearts had "burned within them" as they walked with Him in the way, though their eyes were withholden. They had seen again the flash of divine beauty in His compassionate eyes, and they had heard the music of His lovely voice, saying "It is I, be not afraid."

And with minds and hearts transformed by the wonder and the glory of it all, they went out to proclaim that Name, and to testify supremely to the fact of His resurrection; for that, note you, was the burden of their preaching in the early church. Peter, in his sermon at Pentecost, says: "This Jesus hath God raised up, whereof we all are witnesses." And Paul, coming late into the noble fellowship of the apostles, and himself transformed from a bigoted and persecuting Pharisee into a broad visioned and loving Christian by his vision of the risen Christ, had said, in speaking of the resurrection to those who well knew the facts: "So we preach, and so ye believed."

This was the very message that the sin-sick and weary Roman world needed. Faith in the old gods of mythology had been lost, and the Roman mind and heart were reaching out for some satisfaction, for some answer to the eternal questions, which in every age intuitively stir in the human heart. They were ready for some religion that could take the place of the faith that had fallen. From Egypt and the

East, had come the most attractive ritualistic religions, whose advocates sought to satisfy these longings with the things which they could give. The Cybele-Attis cult, with its elaborate rites, came from Phrygia. Certain Syrian nature cults came from that land. Dreams. The Isis-Seraphis cult came from Egypt; and, probably greatest of all, came the cult of Mithra, which reached its greatest influence contemporaneously with the beginnings of Christianity. Plutarch tells us that Pompey found traces of Mithra among the Cilician pirates in the first century B. C., and the armies of Rome came under the influence of the teachings of all these occult faiths, even before their priests and apostles brought them to the Capital city.

Now these religions all emphasized the idea of personal immortality, and because of the natural longings of the human heart for satisfaction to its intuitive faith in another world the Romans were at first much drawn to these cults. These religions all taught a possible union of men with the life of the gods through the efficacy and power of certain visible ceremonies and sacraments. And yet, in the last, the Roman mind was a practical mind. They demanded reality. Hence they were not satisfied by these things. The cultured Roman was more and more offended by the frenzied worship, as he went more deeply into it. Though he was powerfully impressed by the promises which were made, and which corresponded so much to his own intuitive hopes and longings, he nevertheless despised these mutilated, effeminate priests; while on the other hand, the absence of positive proof of their claims, and the lack of reality, which lay above everything else the Roman craved.

Just at this time, then, with this vacuum in the intellectual and spiritual life of the Empire needing to be filled by something, and with this appetite for reality, and this longing for the assurance of immortality,—about which Cicero theorized so beautifully,—just at this time, I say, these men who had seen the risen Christ, brought to the attention of the Roman world the beautiful faith, *founded upon fact*, which He came to bring to our earth, and for which He lived and died and rose again. They did not come with pomp and ceremony. They were not fat, and slick and well-dressed. They were not "hale-fellows-well-met" with the leading politicians. They were not given a reception and banquet by the ruling class. They came not with silken robes and swinging censers, nor with vague promises, founded on

upon shadowy hopes. No! They came with the marks of stripes upon their backs, with chains upon their limbs, with the very fervor of God in their hearts, and the ring of reality in their voices, as they said to the Roman world: "Cast us into prison if you wish, burn us and crucify us if you will, but we come to tell you the truth. We give you a faith that is not founded upon hearsay or theory. We give you reality. *We have seen the risen Christ*, and for the sake of this testimony, we prove our sincerity by the willingness to lay down our lives!"

And they did lay down their lives for that faith, and for that blessed Name. If tradition can be trusted, every one of the apostles, with one exception, suffered martyrdom: Peter being crucified, with his head downward, by his own request, because of his sense of unworthiness even to die in the same position in which his blessed Lord had died.

This gospel, this "good news" of a risen Saviour, who was also surely coming back again, according to His promise, was the message of the early church, and to that message the living Christ, through His Holy Spirit, bore witness, as in faithfulness His followers preached His truth. Have we got that message today? Is our religion a theology, or is it the vital union of faith with a living Saviour? Have we a mere theory, which we hope may prove true, or have we a triumphant *certainly* upon which we are willing to stand through life and death, and to proclaim which, we are ready to go even into the presence of the forces of hell itself? Have we met the risen Redeemer? Has He spoken peace to our Hearts, and bestowed the assurance of forgiven sins, because of His own shed blood? Has He come to us in the time of perplexity to guide us by His heavenly wisdom? Has He spoken to us in the dark night of sorrow when grief was breaking our hearts, and said: "My child, Come unto Me. Peace be still"? And has He said to us "I will come again"? If so, then we are ready to do what these early Christians did.

They were expecting this risen Redeemer to come back again, even as He had promised, and they "purified themselves" and consecrated themselves to soul winning because of this strong expectation; for "everyone that hath this hope in him purifieth himself even as He is pure." They were not thinking of the second coming of Christ simply in the "spiritual" sense. It was not the Renaissance, or the Protestant Reformation, or the freeing

of the slaves, or the emancipation of women, or the growth of education, or the spread of democracy, as some today would have us believe is the meaning of the second coming of our Lord. No, they were expecting *Jesus*, the God-man, to come again.

They believed the promise of the angels, given at the time of the ascension: "Ye men of Galilee, why stand ye gazing up into heaven?" This same Jesus (not some spiritual influence or some impersonal force but "this same Jesus"—the same sweet human Jesus, with His understanding and His sympathy and His love, and yet with His transformed and glorified body, giving the assurance that our humanity in its reality shall be with God in His Home forever!)—"this same Jesus shall so come in like manner as ye have seen Him go into heaven" (Acts 1:11).

No wonder, in the light of that promise, that they served Him well! No wonder that they purified themselves! No wonder that they endured misunderstanding and persecution and scourgings and imprisonments, and even death itself, as they went forward in the blessed task of saving souls and of thus making up the body of their Lord—His Church, His "Bride"—in order that He might the more speedily return!

And who knows, but He might have returned long since, if men had not weakened in this faith and turned to other earthborn plans, and finally allowed the whole current of church history to be violently twisted and diverted from its original mission and destiny? Who knows, if His followers had been faithful all the way, and had defeated earthly ambition and vanity and human wisdom, that the Kingdom might not even now be here, and the King Himself reigning in righteousness, love and peace.

The church must come again to know her risen Lord and "to love His appearing." She must take up her cross and joyfully follow after her Master, and in preaching and living that message she will prevail again in mighty soul-winning power.

The Method of the Early Church

What, now, were the methods which they employed to spread this message? Notice, negatively, that they did not first build great churches and employ an eloquent preacher, and provide attractive music, and say to the lost world, "Come ye," while they themselves were busy amassing money, and making the future of themselves and their children "safe,"

and seeking worldly pleasures, and thinking that their religious duty was fully done when they had worshipped in the Sanctuary on the Sabbath, and then sent in their check to pay the preacher and to provide a handful of missionaries for the teeming millions of a lost world.

No, these early Christians did not do those things. They did not say, "Come ye," for Jesus had said to them "Go ye, and as ye go preach."

Let me be understood. The Sanctuary then had, as it now has, its designed and necessary place. They met in the churches for fellowship, counsel, and cheer, as their forefathers and their Master Himself had met in the synagogues on the Sabbath day. But this was not an end in itself. It was only a means to an end. *The Church of Christ is not a hospital to nurse sick saints into Heaven. It is rather an armory to train "good soldiers of Jesus Christ" for the battle of righteousness and the winning of lost souls.*

They placed all necessary emphasis upon social service. Like their Master, they "went about doing good"; but they did not make "social service" an end in itself.

All Personal Workers

These early Christians won their victories through personal work for the regeneration of individuals. This was their simple and yet supremely wise method. "Andrew first findeth his own brother Peter . . . and he brought him to Jesus"; "Philip findeth Nathaniel and said unto him, we have found him, of whom Moses in the law and the prophets did write, Jesus," etc. (John 1:41 and 45). And so the early church went forward through such personal soul winning work. In Acts 20:20 Paul said, in his touching farewell to the Ephesian elders: "I call you to witness brethren that I have taught you publicly and from house to house." There is the public speaking of the bread of life from the pulpit, in which blessed work Paul was such a master; but there was also a faithful pastoral follow-up "from house to house."

And the laymen also of that day had rightly understood their Master and were walking in joyful obedience to His commands. They clearly understood that instead of the preacher being expected to be the only soul-winner, he was really expected, if there was any difference, to do less of this personal work than the lay-members of the church, because his time would be more preoccupied with over-

sight and leadership. We have a clear indication of the good balance they kept between preaching in the sanctuary and the follow-up through personal work from house to house. So it is written in Acts 5:42: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Thus it is seen that they were all at it, and at it daily, and in every house. They covered the whole city. For us, the most sublime truth of the Bible is its teaching of the "priesthood of all believers"; and the greatest heresy of the modern age, at last, is the heresy of the inactive pew. We are called "leaven," and the leaven can only discharge its designed function by breaking up until a particle of the leaven comes into transforming contact with every particle of the dough. Again, we are called "salt," and salt does its work by being rubbed into immediate contact with the particles of the meat, thus preserving them. The reason why our modern society is not progressing spiritually, and the reason why it is suffering from moral putrefaction, is because the "leaven" and the "salt" are elegantly sacked up within the four walls of the Sanctuary!

It was not so in the apostolic days. Every redeemed soul then seemed to have a sense of individual responsibility, which expressed itself in individual efforts for the salvation of the lost. We have a clear detailed account of their methods of work in the 8th chapter of Acts, where we read that:

"At that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. Therefore, they that were scattered abroad, went everywhere preaching the word" (Acts 8:1-5).

Now, then, who was it who did the preaching in the first dissemination of Christian truth? It was not done by the professional preachers, as we would call them, for we are told here explicitly that they were all scattered abroad "*except the apostles.*" The apostles—the professional preachers,—remained behind in Jerusalem to direct the campaign, and those who were scattered abroad and "went everywhere preaching the word" were the *lay-members of the Jerusalem church*; the thousands who had been won upon the day of Pentecost, and the others who were "added daily" as they were being saved.

We are told further, here in this eighth chapter of Acts, that Philip—not a preacher, note you, but only a deacon,—went over into

Samaria, and upon his own initiative began a great revival meeting in which many were saved; and the deacon did all of this, promptly and moved only by the Holy Spirit.

Philip continued his meeting at Samaria until the Spirit told him to leave it—which human wisdom would never have prompted, —and to go down into the desert. He obeyed the Spirit and went down, and on the way to Gaza, he found the Ethiopian Eunuch—and led him to Christ.

After this piece of personal evangelism, Philip, still under the immediate direction of the Holy Spirit, "was then found at Azotas, and passing through, he preached in all the cities until he came to Caesarea." Now, Deacon Philip did all of that through his own initiative and upon his own motion, led only by the Holy Spirit.

Here then, is a concrete and comprehensive illustration of how those early Christians did their work. The first great dispersion of Christianity, therefore, this seed sowing, from which has sprung the whole blessed harvest of the after years, was done not by "preachers," as we use that term today, but by the rank and file, the plain men and women of the Jerusalem Church. Of their work we are told further: "Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jew only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed, and turned unto the Lord" (Acts 11: 19-21).

Changed Methods

This, then is God's method for the work of His church in the world. But we modern Christians have changed all that. We have tended to *shift the responsibility from the individual* off on to the organization. We imagine that the church collectively can accomplish the ends desired, or that the Sunday School, as a well organized machine, will grind out results. Thus it is that pompous Ecclesiasticism has more and more taken the place of personal evangelism, and in place of self-sacrificing efforts for the salvation of others, we have substituted the comforts and inspirations of upholstered pews for ourselves.

But it is urged that the times have changed, that modern civilization is far more complex

and more exacting upon its members, than was the case in that simple and quiet faraway day. This is very true; but it does not at all excuse the Christian world from its duties to God and men. What right have we to become so immersed in worldly interests and activities that we have no time or strength left for God? At a recent meeting of our New York Ministers' Conference, one of the preachers, in speaking of the Laymen's Enlistment Drive, asked: "How can our hard worked laymen do this thing? How can the man in Wall Street, for example, find time to visit, and seek to have these Enlistment cards signed?" But I tried to answer that question by asking another, namely: "What right has 'the man in Wall Street' to become so immersed in money making and the affairs of this world that he has not time for the work of God's Kingdom? And what right have we preachers to allow our laymen to believe that it is a satisfactory condition when they seek the world first instead of the Kingdom, and when they give to God only remnants and fractions of their time, talents and money?"

While economic and social customs have changed, the hearts of men have not changed, and their need for brotherhood, and sympathy, and guidance into the paths of eternal life, is as pathetic and appealing now as in the days that are gone. And if we did the same work in the same way, the same results would follow. Suppose that the news should go out, for example, in New York, that the Christians had taken the war path for Christ. Suppose that on a given day all the Christians, of every denomination in New York, should meet in their church houses, and, after a service of prayer and praise and meditation upon the promises of God, supposing that they should all go out, everyone making a specific effort to reach and lead to Christ some lost soul? Supposing they were to keep this up every Sunday, and just as far as possible during the week days, how long would it be before we would have the greatest revival in human history? and such a mighty and blessed harvest of souls that the Kingdom would be built up and the King Himself would be back to heal the woes of this lost world?

Zeal for Heresy

There is a true story that illustrates exactly what I mean. I was reading in one of our papers an incident written by a Baptist woman. She called it a "confession," and that was

really what it was. She said that she had been out to California, and on the return trip in journeying back to her Eastern home, she was on the train for almost an entire week. She noticed that there was one woman in the Pullman car who made it a point to talk to each one in the car, and then she went into the other cars and did the same thing. This Baptist woman wondered what it meant. She had enough of a woman's curiosity to wish to know what that sister was talking about, and in due season she found out, because the woman finally came to her. Very tactfully, using the magazine that was lying on the seat as an excuse for opening a conversation, she introduced herself. They chatted about the scenery and other things for a little while, and then the Baptist woman tells us that she found the conversation very skillfully brought around to—now what? What do you suppose that lady was talking about to all these people she was making it a point to meet? Why she was talking *Christian Science*.

That is the way that destructive half truths and even untruths are being spread over the earth today. *We have laid down Christ's method of work and others who teach error have taken it up.* You can not talk to a Christian Scientist for ten minutes without having the conversation brought around to Christian Science. So this lady talked to our Baptist friend, telling her all about it. She gave her the same old line of dreams and illusions and delusions. She told her that "God is all, and all is God, and God is good, and good is God, and therefore all is good," etc., etc.

Our Baptist friend tells us that when she took it all in, after the lady had left her, she felt conscience-stricken. She thought: "This woman has been testifying to poison, heresy, and untruth—a thing that tends to obscure Christ by putting Mary Baker G. Eddy between Christ and the soul; a thing that claims it is necessary to have a "key" to unlock God's Book; a thing which cuts the very ground from beneath the atonement, by denying the fact of sin and of the other vital truths of our religion. This woman has gone to everyone in these coaches in the effort to spread this thing; and *what have I done?* Why, I have sat here from day to day in this comfortable cushioned seat. I have admired the beautiful scenery out of the car window; I have been highly entertained by my lovely magazines, with their stories and pictures, and I have gone into the dining car and enjoyed my sumptuous meals; *but not one word have I spoken*

or one thing have I done for the Christ who died for me, and who said 'Be my witness.'

She was so stirred by this meditation, that she left her seat and started through the train to see if any opportunity offered itself. I, one of the tourist sleepers, she found a berth that was not made up, although it was there early afternoon. She asked the porter if there was anyone sick in there, and he told her that a young man was sick. She sent word to ask if there was anything that she could do, and he invited her to come in. She parted the curtains and found a young man lying there, with a hectic flush of tuberculosis upon his face. She introduced herself and chatted pleasantly with him. She went back and brought some of her magazines to him. She took the flowers from her breast and put them in the glass of water on his window sill, and she was just about to turn away and go back to her car when it came rushing over her "perhaps this is my opportunity." So she turned back, and with some diffidence and hesitation, she asked the lad "My boy, are you a Christian?" Instantly, she said, a flash of new interest came into his eyes. He looked most eagerly at her and replied, "No, I am not; but I would like to be." And then he told her how, sometime before, he had gone to California, hoping that the climate would cure him, but it had not, and now he was going back home with the sentence of death hanging over him. He added: "Ever since we left Los Angeles, I have been thinking about my life and the future, and wondering if there was any Christian on this train who could show me the way."

Then she poured out to him the beautiful story of the mercy and love of God in Christ Jesus; how God so loved the world that He gave His only begotten Son to die,—to take our place under the guilt of sin, and the curse of the law, and that whosoever believeth in Him should not perish but have everlasting life—everlasting life.

So she left him with the message. The next morning she went back to see him again, and as she parted the curtains, he looked at her with a new and wonderful light upon his face. "Oh," he said, "isn't it wonderful! You know, after you went away I lay here thinking about my life, about my sins and about how little I had done; and I wondered if there would be any chance for me in the hereafter to make a better record. I thought of what you told me of the wonderful mercy and love of God in giving Christ to die for our Redeemer; and oh," he said, "suddenly H

came and bent for one blessed moment above me, and smiled my sins and fears away." When they parted, she left the young man rejoicing in his new found Saviour.

"Oh, my dear friends, that is what our poor, insick, hungry humanity needs;—the touch of close up sympathy, the understanding word, and the heart throb of personal interest and Christian love, that opens the doorways of the soul and thus enables the blessed Lord to enter in! The most tragic verse, perhaps, in all the Bible is that where one had to complain "No man cared for my soul"; and the most solemn warning in all the Bible to God's children is that where it is written:

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked *man* shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou has delivered thy soul." (Ezekiel 3:18-19.)

The Might of the Early Church

Turn now, to the last and, I think, the most important secret of the success of the early church. What was its *might*? It was not human influence. The early Christians had very little influence. They had no wealth, but scanty education, no "equipment," no political "pull," and no social prestige. Jesus, Himself, had so little influence that He could not save Himself from a Roman cross, even if He had desired to do so. But He had *power* enough to smash the iron gateways of death itself, and come forth as victor over the grave. Jesus said to His followers: "Tarry ye at Jerusalem until ye are endued with power." He saw that they must not start out too quickly upon the gigantic task of capturing a lost world for God. They needed an equipment other than their own powers for such an undertaking as that, and so he told them to tarry and to pray. And this they did until the place where they were was shaken as with a mighty wind, and the power of the Holy Spirit came upon them all.

The Acts of the Apostles is the gospel of the Holy Spirit. All the work there recorded is under the immediate guidance of the Holy Spirit, coming in answer to believing prayer. Everywhere it is "the Spirit bade me go," and "the Spirit said to Philip" and "the Spirit would not suffer them to go into Asia," but through a vision the man from Macedonia called Paul from Troas to Phillipi, and thus

the seeds of Christianity were spread in Europe, and our religion faced the verile, progressive West, instead of turning back to the effete and dreamy East. It was all by the power and under the leadership of the Holy Spirit.

Even when disaster overtook them, power came again through prayer. "Herod," we are told, "stretched forth his hands to vex certain of the church, and he killed James, the brother of John, with the sword, and because he saw it pleased the Jews, he proceeded further to take Peter also. Peter, therefore, was kept in prison, but prayer was made without ceasing by the church for him." And then the account tells us how the angel of the Lord came and aroused Peter and led him forth from the ward until "they came unto the iron gate that leadeth into the City, which opened to them of its own accord, and the angel departed from him," (Acts 12:1-10). Here, then, is the whole secret. The people prayed and the angel of the Lord came, and even the gate of iron trembled, vibrant beneath the touch of divine power, and opened upon its hinges without turning of lock or touch of key!

We must connect our modern church work once more with Divine Power. The church in its beginning was simply a body of believers *waiting on their knees for God*. God is waiting to see His church once more upon her knees. Prayer is His appointed way. Why, we may not perhaps fully know, but that it is, the whole history of the Christian church has amply demonstrated; and the promise and warning of God is given to us today: "If my people, which are called by my name, shall humble themselves and pray and seek my face and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land." (II. Chronicles 7:14.)

The two appalling sins of the modern church are both sins of omission. They are the lack of love, and the lack of humility; the lack of love, which expresses itself in brotherly service; and the lack of that humility, which not only keeps itself unspotted from the world, but which expresses itself in believing prayer, and thereby connects us with the infinite resources and powers of Heaven itself. In that power we can labor on with glorious success—winning souls and thus making up the body of our Lord—until some sweet day the voice of victory will be heard, hosannas will fill the skies, the glow of the sunrise, perchance, will be turned into the gold

of His chariot wheels, the clouds will be touched by the brightness of His presence, and the glad shout will be heard around the earth,

"Jesus has come again; humanity's sins and sufferings are ended, and the kingdom of eternal Love is at hand!

Real Science

By Frank R. Buckalew, Berkeley, California



HAVING spent many hours on boat and train commuting daily for six years, and add the evenings with scientists in making an enquiry into Evolution, the result is a study opposing organic Evolution as an established fact. Having consulted many, many books, we have a vivid remembrance of many assertions, theories and absurdities, aside from the presentation of scientific data. We turned to Fabre recently. What a delight! No theories, no propaganda, no case to be built up; pure and delightfully frank and intimate narrative of his more than forty years of patient observation. If the brilliant and able Darwin had failed to read "Matus" he would have produced works that revealed an articulation with Nature. But we are not discussing Mr. Darwin. One reads Fabre with a feeling of confidence. Here is one recording what he has seen and verified with the most painstaking care. Hence, he becomes a real authority.

We bring the readers of the BIBLE CHAMPION some points that have a bearing upon our faith. God created everything after its kind we are told in the Genesis story. Upon every hand, in all kingdoms of vegetable and animal life, is evinced the truth of this statement. The Evolutionist wants us to believe that this is not so, that instead of man being created, he "evolved," and the first point we bring is their contention "that man possesses reasoning faculty as a zoological attribute, beginning at zero in the glare of a cell. All have had a share, larger or smaller of it, from the live atom to the anthropoid ape, that hideous caricature of Man," according to Fabre's comment.

Fabre calls this the levelling theory, lowering the mountain peak, man, and elevating the valley, the animal. To his mind this required proofs, he found none but doubtful or debatable ones in their books. Quoting Fabre, he says, "To speak with any certainty, it behooves us not to go beyond what we really know."

He questions the insect for the reasoning faculty, inasmuch as in his scientific studies he finds the most gifted (above the birds with no exceptions) to be the Hymenopteron . . . the Bee. In Chapter VII of "The Masque of Bees" you will be repaid by reading his experiments. To be concise and illustrate the point, one of the many, revealing lack of intelligence, let us select the process of providing honey for the grub in the cell. The cell has been built, honey deposited, but Fabre removes it. We will keep in mind please, that the honey suffices to feed the grub to maturity. Wipe out any portion or all, and Mrs. Bee will lay her egg and cement the cell without any regard to the changed conditions. She obeys a certain impulse to first build, and second, to secure a given amount of honey, third to cement the lid, and fourth to add layers of cement for its security. she reasoned, she of course would know that the removal of the honey would doom her offspring, and at once proceed to bring a supply into the cell and then lay her egg.

I hope that I have made this illustration clear enough to upset a popular and widely accepted fallacy. But read the Seventh Chapter with care, and I feel you will be thoroughly satisfied that even the highest organized insect, the Bee, does not possess the reasoning faculty.

Another popular fallacy is the idea of adaptation. We frankly confess that other scientists had sold us to the idea. We must admit for the good of our soul, that we are a bit abashed and very humble, and of a teachable spirit.

It is with genuine pleasure we have studied Chapter VII, and lay before you Fabre's study of "mimesis." He says:

"Nowadays, when men interpret everything with glorious assurance, when they explain the Lion's tawny mane as due to the color of the African desert, attribute the Tiger's dark stripes to the streaks of shadow cast by the bamboos and extricate any number of other magnificent things with the same facility

from the mists of the unknown, I should not be sorry to hear what they have to say of the Melecta, the Crocisa and the Anthrax and of the origin of their exceptional costume.

The word 'mimesis' has been invented for the express purpose of designating the animal's supposed faculty of adapting itself to its environment by imitating the objects around it, at least in the matter of colouring. We are told that it uses this faculty to baffle its foe, or else to approach its prey without alarming it. Finding itself the better for this dissimulation, a source of prosperity indeed, each race, lifted by the struggle for life, is considered to have preserved those best endowed with mimetic powers and to have allowed the others to become extinct, thus gradually converting into a fixed characteristic what at first was but a casual acquisition. The Lark became earth-coloured in order to hide himself from the eyes of the bird of prey when pecking in the fields; the Common Lizard adopted a grass-green tint in order to blend with the foliage of the thickets in which he lurks; the Cabbage-caterpillar guarded against the bird's beak by taking the colour of the plant on which it feeds. And so with the rest.

In my callow youth these comparisons would have interested me: I was just ripe for that kind of science. In the evenings, on the straw of the threshing-floor, we used to talk of the Dragon, the monster which, to inveigle people and snap them up with greater certainty, became indistinguishable from a rock, the trunk of a tree, a bundle of twigs. Since those happy days of artless credulity, scepticism has chilled my imagination to some extent. By way of a parallel with the three examples which I have quoted, I ask myself why the White Wagtail, who seeks his food in the furrows as does the Lark, has a white shirt-front surmounted by a magnificent black stock. This dress is one of those most easily picked out at a distance against the rusty colours of the soil. Whence comes his neglect to practice mimesis, 'protective mimicry'? He has every need of it, poor fellow, quite as much as his companion in the fields!

Why is the Eyed Lizard of Provence as green as the Common Lizard, considering that he shuns verdure and chooses as his haunt, in the bright sunlight, some chink in the naked rocks where not so much as a tuft of moss grows? If, to capture his tiny prey, his brother in the copses and the hedges thought it necessary to dissemble and consequently to dye his pearl-embroidered coat, how comes it that

the denizen of the sun-blistered rocks persists in his blue and green colouring, which at once betrays him against the whity-grey stone? Indifferent to mimicry is he the less skillful Beetle-hunter on that account, is his race degenerating? I have studied him sufficiently to be able to declare with positive certainty that he continues to thrive both in numbers and in vigour.

Why has the Spurge-caterpillar adopted for its dress the gaudiest colours and those which contrast most with the green of the leaves which it frequents? Why does it flaunt its red, black and white in patches clashing violently with one another? Would it not be worth its while to follow the example of the Cabbage-caterpillar and imitate the verdure of the plant that feeds it? Has it no enemies? Of course it has: which of us, animals and men, has not?

A string of these whys could be extended indefinitely. It would give me amusement, did my time permit me, to counter each example of protective mimicry with a host of examples to the contrary. What manner of law is this which has at least ninety-nine exceptions in a hundred cases? Poor human nature! There is a deceptive agreement between a few actual facts and the theory which we are so foolishly ready to believe; and straightway we interpret the facts in the light of the theory. In a speck of the immense unknown, we catch a glimpse of a phantom truth, a shadow, a will-o'-the-wisp; once the atom is explained, for better or worse, we imagine that we hold the explanation of the universe and all that it contains; and we forthwith shout:

"The great law of Nature! Behold the infallible law!"

Meanwhile, the discordant facts, an innumerable host, clamour at the gates of the law, being unable to gain admittance."—*From Chapter VIII . . . Parasites," of "The Mason-Bees," by J. H. Fabre.*

"At the door of that infinitely restricted law clamour the great tribe of Golden Wasps, whose dazzling splendour, worthy of the wealth of Golconda, clashes with the dingy colour of their haunts. To deceive the eyes of their bird-tyrants, the Swift, the Swallow, the Chat and the others, the Chrysis-wasps, who glow like a carbuncle, like a nugget in the midst of its dark vein-stone, certainly do not adapt themselves to the sand and the clay of their downs. The Green Grasshopper, so we are told, thought out a plan for gulling

his enemies by identifying himself in colour with the grass in which he dwells, whereas the Wasp, so rich in instinct and strategy allowed herself to be distanced in the race by the dull-witted Locust! Rather than adapt herself as the other does, she persists in her incredible splendour, which betrays her from afar to every insect-eater and in particular to the little Grey Lizard, who lies hungrily in wait for her on the old sun-tapestried walls. She remains ruby, emerald and turquoise amidst her grey environment; and her race thrives none the worse.

The enemy that eats you is not the only one to be deceived; mimesis must also play its colour-tricks on him whom you have to eat. See the Tiger in his jungle, see the Praying Mantis on her green branch. Astute mimicry is even more necessary when the one to be duped is an emphytrion, at whose cost the parasite's family is to be established. The Tachinae seem to declare as much: they are grey or greyish, of a colour as undecided as the dusty soil on which they cower while waiting for the arrival of the huntress laden with her capture. But they dissemble in vain: the Bembex, the Philanthus and the others see them from above, before touching ground; they recognize them perfectly at a distance, despite their grey costume. And so they hover prudently above the burrow and strive, by sudden feints, to mislead the traitorous little Fly, who, on her side, knows her business too well to allow herself to be enticed away or to leave the spot where the other is bound to return. No, a thousand times no: clay-coloured though they be, the Tachinae have no better chance of attaining their ends than a host of other parasites whose clothing is not grey frieze to match the locality frequented, as witness the glittering Chrysis, or the Melecta and the Crocisa, with their white spots on black ground.

We are also told that, the better to cozen his amphytrion, the parasite adopts more or less the same shape and colouring; he turns himself, in appearance into a harmless neighbor, a worker belonging to the same guild. Instance the Psithyrus, who lives at the expense of the Bumble-bee. But in what, if you please, does "Parnopes carnea" resemble the Bembex into whose home she penetrates in her presence? In what does the Melecta resemble the Anthophora, who stands aside on her threshold to let her pass? The difference of costume is most striking. The Melecta's deep mourning has naught in common with the Antho-

phora's russet coat. The Parnopes' emerald and-carmine thorax possesses not the least feature of resemblance with the black-and-yellow livery of the Bembex. And this Chrysis also is a dwarf in comparison with the ardent Nimrod who goes hunting Gad-flies.

Besides, what a curious idea, to make a parasite's success depend upon a more or less faithful likeness with the insect to be robbed. Why, the imitation would have exactly the opposite effect! With the exception of the Social Bees, who work at a common task, failure would be certain, for here, as among mankind, two of a trade never agree. An Osmia, an Anthophora, a Mason-bee had better be careful not to poke an indiscreet head in at her neighbour's door: a sound drubbing would soon recall her to a sense of the propriety. She might easily find herself with a dislocated shoulder or a mangled leg in return for a simple visit which was perhaps prompted by evil intention. Each for herself in her own stronghold. But let a parasite appear, meditating foul play: that's a very different thing. She can wear the trappings of Harlequin instead of a church-beadle; she can be the Clergyman's beetle, in wing-cases of vermilion with black trimmings, or the Dioxys-bee, with a red scarf across her black abdomen, and the mistress of the house will let her have her way, or if she becomes too pressing, will drive her off with a mere flick of her wing. With her, there is no serious fray, no fierce fight. The bludgeon is reserved for the friend of the family."—*From Chapter VIII . . . "Parasites," of the "Mason-Bees," by J. H. Fabre.*

"Now," says Fabre, "go and practise your mimesis in order to receive a welcome from the Anthophora or the Chalicodoma! A few hours spent with the insects themselves will turn any one into a hardened scoffer at the artless theories."

In closing it is desirable to add that we spent postage on seventy-five letters addressed to the various colleges seeking to ascertain if the scientists believed mimesis to be a law as if they considered Fabre to be the leading entomologist. Only four replied, so that enquiry failed.

* * *

The heart is always the real battlefield, and the open catastrophe is only the final culmination of a hidden conflict. There is no such thing as a suddenfall. What seems sudden is in truth the explosion of a mine which has long been a-digging unseen. Depravity is progress "from sins to sin."—*David Smith.*

The Kingdom Books—Samuel, Kings, Chronicles

By William H. Bates, D.D., Greeley, Colorado

FROM the Call of Abraham to found a new nation, on through that patriarchal period of about 350 years; through the Mosaic period—exodus, law, wilderness—of about 120 years; through the period of the Conquest, perhaps between 40 and 50 years; through the period of the Judges, perhaps between 400 and 500 years, to the Kingdom period that we are now to consider, the government of the Jewish people was that of

A Theocracy

God the ruler. They were in a relation to Him different from that of any other people. While they walked in obedience to Him and kept their worship pure, they were significantly prosperous and safe.

But, passing strange, they did not want to obey and walk with Him, at least long at a time. How to walk in their own ways and yet have the prosperity and safety that went with submission and obedience to God—that was the problem. Of course they did not state it to themselves in this point blank way, but this representation expresses substantially the merits of the case.

Theocracy Rejected

In working at the problem, they saw this: That in their relapses, as in the period of the Judges, the kingly and monarchical nations round about, which were the instruments of their punishment and fitful recoveries, were victorious over them. They themselves fought at a manifest disadvantage, for they had no regular leader of their armies, no one who could set them in array and go forth at the head of them.

Leaving God out of the account, they reasoned somewhat thus: We are without a king and are defeated; the opposing nations have a king and are victorious; let us therefore have a king. So degenerate had they become, they wanted to forsake God and trust in an arm of flesh.

Accordingly, during the judgeship of Samuel, the last of the fifteen judges, the people (by their elders) went to him and said, "Make us a king to judge us like all the nations" (1 Sam. 8:5). The proposal cut Samuel's heart like a knife. They were rejecting *him*, their faithful and devoted judge

and priest, the representative and oracle of God to them. Moreover, the thing had been positively and repeatedly forbidden of God.

He remonstrated with them, and showed them what would come to pass. The day would come when they would cry out because of the king which they had chosen; but in that day the Lord would not hear them. Still they persisted: "Nay, but we will have a king over us, that we also may be like all the nations, and that our king may judge us, and go out before us and fight our battles" (1 Sam. 8:19,20).

The sad-hearted old man carries his burden to the Lord. God said to him, "Samuel, it is not thee that they have rejected: they have rejected *me*" (8:7). In trying to get rid of their priest, they rejected God! And the Lord said to him: "Hearken to their voice and make them a king." Men *can* have their own way. There is a point at which even God withdraws from the contest. A corrupt nation, or individual, or church, God sometimes leaves to themselves. But—mark it!—they cannot escape the consequences of their choice.

The Kingdom

A momentous juncture in Jewish history, this. They go back upon all their Divine and theocratic past, and choose a king,—go from God-rule to man-rule. Saul, the son of Kish, of the tribe of Benjamin, is the chosen man (1 Sam. 9).

Here begins a new order of things, and this is the Period of the Kingdom, or the Monarchy (man-archy), the history of which, some 475 years, is contained for the most part in the Books of Samuel, Kings and Chronicles. Here is traced the succession of kings, the internal and the international strifes, the conspiracies, the rebellions, the division of the kingdom with the subsequent history of the two parts, and the final catastrophe by defeat, deportation, and captivity, when the Jewish nation as an independent government came to an end.

Kingdom Books Discriminated

NAMES. What we call the First and Second Books of Samuel originally constituted but one book, as was also the case with Kings and Chronicles. But when the Greek (Septuagint) version was made (which the later

Latin and English versions followed), Samuel and Kings were each divided into two, and the four were called I., II., III., IV. Books of Kings. They are thus now named in the Roman Catholic English version. By whom the name of Samuel was given to the First and Second books, is not known. It is not a very appropriate or sufficient title even for the first, and with the second it has no connection at all. No satisfactory explanation has been given for the present naming.

In my Hebrew Bible the Chronicles are placed at the end of the Old Testament, as a sort of appendix or supplement to sacred history. The Jews entitled them "The Words of Days," or "Annals," probably because of their being compiled out of diaries or annals in which were recorded the various events herein related. My Septuagint version has the name "Paraleipomena," *i.e.* the things that were left over, or omitted. The name of "Chronicles" was given by St. Jerome, the Latin Vulgate translator, because they contain an abstract, in order of time, of the whole of the sacred history, to the time when they were written. At the outset is a genealogical table that goes back to Adam, so that the period of time embraced in Chronicles is, according to the received chronology, 3468 years.

AUTHORSHIP. Of all the historical books of the Old Testament, only one—that of Nehemiah—states who the author is. Nothing, therefore, can be certainly predicated concerning them on this point, though by means drawn from various sources we can arrive at conclusions the probable truth of which is quite satisfactory. This much is certainly known: that it was the practice of the priests, prophets, seers—the literary men of those periods—to write the memoirs of their respective times. This, too, seems certain from internal evidence: that all the books from Genesis clear through to Second Chronicles (except the Book of Ruth) are compiled by later hands—editorship—from pre-existing documents. As a specimen, see our article on the Book of Genesis, *BIBLE CHAMPION*, July, 1920, where its compilation from eleven pre-existing documents was vindicated and justified.

As to the authorship of First and Second Samuel, nothing is now certainly known, but the probabilities decidedly are (for reasons which cannot be gone into now) that they were compiled by Ezra from materials originating with Samuel, Gad the seer, and Nathan the prophet. The first 24 chapters of First Samuel are attributed to Samuel. At the be-

ginning of chapter XXV he dies, and course what follows must be by some one else. The remaining 7 chapters and the first 5 chapters of Second Samuel are ascribed to Gad, and the rest of the book—19 chapters—to Nathan.

As to the authorship of First and Second Kings, the sentiments of learned men are extremely divided. Some have been of the opinion that David, Solomon, and Hezekiah wrote the history of their own reigns; others, that Gad, Nathan, Isaiah, Jeremiah, and other prophets, took the office of historians.

Opinions as to the authorship of First and Second Chronicles are quite as diversified.

This uncertain authorship and certain compilation may seem to some to detract from divine authenticity and authority of the sacred Scriptures. It does not strike me so at all, for the divine authority of these books is attested by the many predictions they contain; they are cited as authentic and canonical by our Saviour, and by His inspired apostles, and they have constantly been received in the sacred canon by the Jews of every age and by the Christian church as well. Their truth and authenticity also derive additional confirmation from the corresponding testimonies of ancient profane writers.

CONTENTS. In *slicing* these books—if such an expression may be used—as we must do in making a table of contents, we shall cut across overlapping events. The periods of Conquest, of the Judges, and of the Kingdom do indeed lie in our minds as distinct and separate objects of thought. But they do not lie, in time. Conquest was carried on some time after the Judges began, and the judgeship continued some time after the setting of the kingdom. Samuel retained his office though in a very repressed and subordinate position, after Saul came into power. He lived to see Saul not only elected but rejected, and he himself anointed David and made him king by Divine right some time before Saul died. And the two kings, Saul and David, were some time contemporaries and engaged in strife.

The history of Eli is inseparably interwoven with that of Samuel. And the history of Samuel cannot be separated from that of Saul and David; therefore the history of these three judges—Eli and Samuel—is put in connection with the history of the kings, instead of being in the Book of Judges.

Samuel (I and II)—here we follow illustrating discriminations by Dr. Daniel S. Gregory—is the story of Reformation and King-

king, a record of the deliverance of the Chosen People and their religious reformation by Samuel; followed by the choice, trial, and failure of Saul, the king after the people's heart, and the setting up of David, a king after God's heart, and Jehovah's everlasting covenant with him.

Kings (I and II) is the Book of the Royal Covenant and records the *civil* history (mainly of the Chosen People, including the reigns of David and Solomon, and of the successive kings of the Two Kingdoms, Israel and Judah, to the time of the fall of both in the Babylonish Captivity.

Chronicles (I and II) is the Book of the Religious Covenant and records the *religious* development and history of the Chosen People to the decree of restoration by Cyrus.

There are some significant contrasts between *Kings* and *Chronicles* which the casual reader does not usually notice. *Kings* tells the story of Jehovah's covenant care over the kings in fulfillment of his promise to David; *Chronicles*, Jehovah's covenant care over his chosen people in fulfillment of his promise to Abraham. In *Kings* the history of the monarchy begins with the beginning of the Babylonish Captivity; in *Chronicles* it is continued to the decree of Cyrus for the Restoration. *Kings* makes no provision for the Restoration; one chief aim of *Chronicles* is to prepare for the restoration of the Jews to Palestine, and for the future Messiah. *Kings* gives the history of both the northern and southern kings, Israel and Judah; *Chronicles* omits the history of the ten-tribed northern kingdom, Israel.

ANALYSIS

Book of First Samuel

I

Transactions Under the Judicature of Eli Chapters I-IV

1. Hannah, the mother of Samuel, 1: 1-9; Hannah's vow, 1: 10-19; birth of Samuel, 1: 20-25; Hannah brings Samuel to Eli, 1: 24-28; her prophetic prayer, 2: 1-11.
2. Eli's evil sons, 2: 12-17; the child Samuel and the tabernacle, 22: 18-26; Eli warned, 2: 27-36.
3. Samuel becomes Jehovah's prophet, 3.
4. Death of Eli, and the ark of God captured by the Philistines, 4.

II

The History of the Israelites During the Judicature of Samuel

Chapters V-XII

1. The ark a curse to the Philistines; their idol Dagon destroyed, 5: 1-5; the Philistines smitten with diseases and the ark sent back, 5: 6-12.
2. The Bethshemite Israelites slain for profaning the ark, 6.
3. Reformation of Divine worship, 7: 1-8; the attacking Philistines discomfited, 7: 9-14.
4. Samuel—prophet, priest, judge, 7: 15-17.
5. Israel demands a king, 8: 1-16; the Theocracy rejected, 8: 17-22; Saul chosen to be king, 9.
6. Saul inaugurated king, 10.
7. Saul's great victory at Jabesh-Gilead, 11.
8. Samuel's proclamation of the kingdom, 12: 1-5; he rehearses the deliverances of Jehovah, 12: 6-15; the attestation and warning by thunder and rain, 12: 16-25.

III

History and Reign of Saul

Chapters XIII-XXXI

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11: 14-23, 12: 1; Jerusalem looted by Shishak, 12: 2-12; death of Rehoboam, 12: 13-16.

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3. Reign of Jehoshaphat, 17-20.

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13. Decree (over 50 years later) of Cyrus to rebuild Jerusalem, 36: 22, 23. Beginning of return from captivity.

Evolution and the Honey Bee

By H. Gracey, D.D., Cananogue, Canada



EVOOLUTION is now a very popular theory, and is being pushed by many as one of the assured results of modern research. It is most revolutionary in its character, superseding, as it does, many of the most venerated doctrines held by Christians.

It sets aside many doctrines taught in the Bible, such as the power of God (Ps. 139), and the knowledge and wisdom of God.

The faith of Christians is, that God is infinite and eternal and unchangeable in His wisdom and power. They believe Jesus when He said, "The hairs of your head are all numbered."

But this new theory leaves God out of the animal life of this world of ours completely, and shows that all living creatures upon it found their place here, not by any special creation of God, but by the creation of evolution.

Christians taking their ideas of God from the Scriptures hold that God made this world, and all that we see and admire in it, and consequently knows, and knew from the beginning, all the leading features of this age in which we live, and all the new doctrines and theories that are now so confidently proclaimed.

To those who retain these old views it would not seem unduly daring to imagine that

God might have, in His infinite wisdom and power, decided to create a class of creature and place them prominently in this world-life which could not, by any human ingenuity, be accounted for on the principle of evolution. And if any one should entertain such an imagination he could find the realization of it in that common, well-known, and very remarkable little insect, the honey-bee.

Peculiarities of the Honey-Bee

1. This little insect is unlike both its parents in size, general appearance, and in all its instincts and habits. Its parents have the creative faculty developed to an enormous degree. But in respect to everything else they are utterly helpless. Their offspring are neutral and cannot procreate at all. The parents cannot even provide for their own wants; the male is known by a name that is a by-word for idleness and uselessness—the drone. Yet the offspring are known throughout the world over as a marvelous illustration of manufacturing industry.

2. The worker-bee can do what neither of its parents can do; it can make bee's wax. It is admitted that the most skilled chemist cannot make bee's wax. Then, this little bee can make honey, the most perfect and wholesome and delightful of all sweets. And, as far as

we know, it is the only creature on earth that can make honey.

3. The architectural abilities of the honey-bee are marvelous. It can build a honey-comb; and in doing so it constructs the cleanest, most appropriate, and most enduring receptacle for honey that can be conceived.

In building its comb it adopts the very best plan; no defects or flaws have ever been found in it. The honey cells are built in hexagonal form which affords the greatest facilities for utilizing space in building a series of receptacles. There is absolutely no waste of space for storing honey in the hive, and there is no waste of wax, the material used.

It constructs its cells in double tiers, each cell lying horizontally, and directly opposite lies another cell precisely the same shape and size; one bottom serves both. And because the bee has adopted the hexagonal plan, the six sides of each cell is each the side of another equal cell placed are each of its six sides. Hence each film of bees wax contains double the quantity of honey that can be placed on that amount of space.

All this work of the little architect is done practically in absolute darkness. Yet no mistake or mismeasurement ever occurs. And all this wonderful structural work is done without any apprenticeship or defective first efforts. The young bee builds its first cell the same shape as its last, and with equal accuracy and perfection of workmanship.

Though all these receptacles lie horizontally, and the honey with which they are filled is liquid, and in hot weather, when most of it is handled by the little workman, it flows very freely, yet none of it ever gets out of the cell. The cell is filled absolutely full, and then a covering of wax is put on the opening, sealing the capsule perfectly and safely for years, if need be.

When we consider this process of honey making, and the curious origin of the manufacturer, we are truly astonished.

4. But this is not all: we find here another instinct or faculty more remarkable still—a something that defies all the boasted superiority of intellect. This little creature of neither sex itself, knows how to control sex. It can produce a male, or female, or neutral bee, as needed.

For this purpose it takes one of the common eggs of the queen mother, which ordinarily produces, when hatched, a neutral worker, like itself, and placing this egg in a special cell, it can so treat it, or provide for its growth, that

when hatched it is a queen-bee. It can also take another of the common eggs and place it in a cell and so treat it that when fully developed it is a male bee or drone.

This is all truly extraordinary. The boasted intellect of man has never been able to control or regulate sex. Nor can it do anything that will assure a male or female result. Nor can intellect discover even where the regulating principle of sex is located. It has never yet been discovered whether the regulating principle of sex is located in the ovum of the female or in the sperm of the male.

That whole process in nature going forward with such regularity and regulating with such precision and uniformity the sexes, maintaining their proper proportion, has hitherto been beyond the reach of human intellect, and yet this little creature, the honey-bee, can produce a male, a female, or a neutral of its species at will.

5. Another characteristic of the worker-bee: Its powers of self-defense are very great. Only very few of the larger animals can attack the bee with success. Its sting is a powerful weapon for either attack or defense. And the courage of the bee has no limit in defense of its home or its treasure.

We are told, also, by those who have made a careful study of the bee that it is not only a fierce and courageous fighter as an individual, but that the colony, or hive, is thoroughly organized in a military sense, and their whole defensive system is under such effective control that the colony can never be surprised. A stranger approaching a hive, may notice bees circling around in a wide sweep. These are guards, constantly on the outlook. And if an enemy should come near the hive one of the guards immediately notifies the colony and a large detachment of soldiers at once issues out ready for the attack if any attempt is made against the hive; and very few creatures, indeed, are willing to face that insect army. The bulldog, the bull, and the lion, are all powerful and courageous animals, yet none of them could hold his ground against this little army, and would not, if he could help it, face even one of them.

Sometimes, it is said, a mouse or other small animal gets into a bee hive; but in very short order it is dispatched. The body, however, being too large for the bees to remove, a danger of another kind now threatens the colony: the offensive smell arising from the decaying body would pollute the whole hive. But this presents no serious difficulty to the

manager of the colony. Within a very short time the body is completely ceiled over with wax, which will permit no offensive gas to escape.

6. A further peculiar and remarkable instinct in the honey-bee is its capacity for administration within the colony. When the colony becomes too large for the hive, part of it "swarms off" and locates elsewhere. This is a serious and very important proceeding—a great event in the history of the colony. It calls for many preparatory steps. A new queen must be developed for the hive after the queen, at present in charge, goes off with the new swarm. A location must be found for the new colony before it swarms. A division must be made and settled as to the members of the colony which shall go off and of those which remain; and this must be so authoritatively settled that no mistakes will be made and all confusion avoided. When we consider these things we are driven to the conclusion that there must be some central power or authority in each colony whose plans and orders are absolutely obeyed.

When the hour for swarming arrives the selected section leaves the old home with the queen at the head. The section that remains, as a first duty, liberates one of the new queens which have been developed for the occasion, and her first duty, when she is brought out of her cell, is to visit each of the other cells containing other queens, and drive her proboscis into them so as to kill the occupant, for an absolute rule of the colony is that only one queen can be tolerated at a time.

These things all attended to in their proper order the hive quietly settles down again to routine work. No eight-hour day ever introduced here.

Mr. Darwin, in his work, *The Origin of Species*, found in this little creature, the honey-bee, a problem which baffled him more than any other he had encountered. Among creatures of the ordinary species he had comparatively plain sailing. He had parents and offspring practically alike, and it was easy for him to assume that the offspring had inherited all they had from their parents. And where slight variations appeared Mr. Darwin was able in a very clever way to take hold of these and so to enlarge upon them as to reach through means of them other entirely different species. But when he struck the honey-bee he came face to face with a very different problem. He allows that if he cannot explain the instinct of the

worker-bee, on the principle of the inheritance of faculties from progenitors, it would be a serious block to his theory, and he exerts all his ingenuity to the utmost to account for a neutral that cannot transmit anything, and which had sprung from parents that possessed none of its peculiar instincts. He tries his best to explain this problem in harmony with his theory. But so far as we can understand his argument or explanation he explains nothing. He does not even touch the kernel of the problem at all. It remains, in spite of all he says, a case of *fiat* creation.

It looks as if God Almighty had in this little insect—the honey-bee—prepared a trap in which to catch and baffle the ablest men that ever tried to introduce and support the evolution theory among a highly cultured people. In this case we have, beyond all question, a very highly endowed little creature with instincts that seem to rival reasoning powers more closely than the instincts of any other creature, and yet there is no door left open for the entrance, or transmission of these wonderful peculiarities. The parents of the little bee have nothing to transmit; and the honey-bee itself can transmit nothing. Mr. Darwin's theory of transmission is closed at both ends. And so far as at present can be seen we must allow here the hand of God.

Mr. Darwin hates to be defeated, and says the problem is easily solved. Then he proceeds to solve it. But his solution does not touch the real difficulty at all. His explanation is something like Mark Twain's lecture on "The Babes of the Wood." His lecture was duly announced. A large audience was assembled. Mark Twain appeared on the platform and announced his subject, "The Babes of the Wood." Then he proceeded with a "brilliant" and witty lecture, keeping the people entertained and amused for an hour. But through it all he never mentioned the "Babes of the Wood." He then closed with this statement: "These, ladies and gentlemen, are my views on the 'Babes of the Wood,'" and sat down.

* * *

"Though I am imperfect in myself, there is a word that tells me I am complete in Christ—the redemption is completely wrought out. The righteousness that is unto all and upon all them that believe is a robe of which it is truly said 'no age can change its glorious hue' but it will be our everlasting ornament in the mansions of glory."—Rowland Hill.

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter VIII

AT the eighth meeting of the trio in the pastor's study, there seemed to be a bit of constraint at the outset, when George Argent said to the minister, "I don't know but we ought to apologize for bringing so many of the alleged contradictions of the Bible before you for reconciliation. You may think from the apparent trend of our minds that we are coming skeptics. But I assure you we are not."

The pastor smiled and answered, "You remember the passage between a tiger-hunter returned from India and a returned missionary at a banquet in London? The hunter had killed many tigers, but had not seen a single convert, and therefore concluded that the alleged success of Christian missions was entirely fictitious: there were no converts in India. The missionary, thus challenged, replied that he had been in India many years and had seen a great many converts, but had never seen a single tiger; whence, adopting his friend's line of reasoning, he ought to conclude that all tiger stories are fictions: no tigers are real!"

"I have found," continued the pastor, "that people see just about what they have eyes to see; they find what they are looking for. You, having begun with alleged 'discrepancies' and familiarized your minds with the subject, would naturally be much more apt to see more than you otherwise would, especially as you have the assiduous assistance of the Agnostic Club. Oh, no; I think you are too well educated and grounded to be switched off on optical lines. But you are most cordially welcome to bring whatever difficulties you may find. My thought has been that young people have pursued these studies somewhat for your own sakes, but more yet that, in your Christian work, you might become able to help others."

"Correct, correct you are!" ejaculated Fred Leges. "But, would you deem me impertinent if I were to ask how it is that you are able to do what you are doing for us? Difficulties that we have brought—some of them pronounced insuperable by even theological professors—you have met completely."

The pastor, disclaiming any superiority whatever, to any of his brethren in this mat-

ter, said, "You know the old saying, 'There are tricks in all trades but mine.' But there is no trick about this. When I was a student in the theological seminary, some infidel publishing house got hold of the seminary catalog, as I suppose, and sent to all of us students a pamphlet in which were professedly brought together all the so-called self-contradictions in the Bible. Of course I was troubled. For my own sake, and I am now beginning to think, as was said of Queen Esther's coming to the throne, 'for such a time as this,' I 'sat up' with that pamphlet. But let us proceed."

Miss Rysen presented a difficulty to which her attention had been called by a member of her Bible class:

Gen. 6: 9, "*And of every living thing of all flesh, two of every sort shalt thou bring into the ark.*"

Gen. 7: 2, "*Of every clean beast thou shalt take to thee by sevens.*"

Said the pastor, "The first command, to take 'two of every sort,' (Heb. 'by twos,') *i.e.*, by pairs (you observe nothing is said here as to how many pairs), was given when the command to build the ark was made; then, after one hundred and twenty years, 'while the ark was a preparing' (1 Pet. 3: 20), the further command was given to take of *clean* beasts 'by sevens,' *i.e.*, as Bush puts it, 'Three couples for breed and the odd seventh for sacrifice, chap. 8: 20.' Says Lange, 'This [second] appointment is a special carrying out of the more universal one, chap. 6: 19, and is therefore wholly in correspondence with the advancing prophecy, and not in contradiction of it.' The difficulty has been manufactured by assuming that, in the first command, one pair only is intended; whereas, as you see, the number of pairs is left indefinite. The second command simply makes definite what in the first was left indefinite. The two are therefore in entire harmony."

Said Fred Leges, "I have heard some rather hilarious and skeptical comments made on such a structure as the ark having room for so many animals." The pastor handed him Professor Howard Osgood's article on President Harper's lectures on Genesis, *Bibliotheca Sacra*, April, 1895, and he read, p. 333, "Whether the ark could not have contained all the animals for want of space, any one can decide for himself, by calculating the average

size of all animals of the land, the space required for them, and the size of one deck of the ark. The ocean steamers of the first rank could carry on one deck two of all land animals, birds, reptiles, insects, and seven each of the ten clean animals, and have plenty of space to spare for the crew to work the ship. Only two-thirds of one deck of the ark would have sufficed, by actual measurement of animals, for two of all land animals ever known on earth."

"Speaking of animals reminds me," said Fred, "that at dinner yesterday our landlady said if I would kindly stop at the market, on my way back to the office, and order a half-dozen of quail sent up, we would have quail on toast for supper. As I was ordering them, the butcher, who is a member of the Agnostic Club, said, 'Leges, don't you think quail must have been pretty cheap back in the Jew-times in the wilderness, when [Numb. 11:31] 'there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth!' I tell you what, young man, quails lying for miles around this town three and a half feet deep on the ground would knock my business all out.'"

During the laugh that followed, the pastor handed to George Argent, who was sitting next to him, the Latin Vulgate, and to Miss Rysen our Revised Version. George read: "*Volabantque in aere duobus cubitis altitudine super terram, i.e., 'and they flew in the air two cubits in height above the earth;'*" and Miss Rysen read, "And about two cubits *above* the face of the earth."

Said the pastor, "You see that a correct translation at once removes the difficulty. Josephus accordingly explains the passage by saying it merely means that the quails flew within reach of the people about two cubits from the ground. The birds could easily be knocked down with sticks."

Said George Argent, "In recent readings in the Acts of the Apostles I have come across something on which I desire help."

Acts 9:7, "*And the men who journeyed with him [Paul] stood speechless, hearing a voice, but seeing no man.*"

Acts 22:9, "*And they that were with me [Paul] saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.*"

Said the pastor, "Recent criticism has failed to take advantage of this apparent crepancy, and it has even been declared to be a 'plain contradiction.' There are two ways of relieving this difficulty; one is by a proper understanding of the noun *ownn*, rendered 'voice,' and the other by a proper understanding of the verb *akovw*, rendered 'hear.'"

"You will remember," continued the pastor, "that when we considered the word 'tempt,' at our third meeting, we saw that the word may cover different spaces of meaning. Looking in the Greek lexicon, you will find that *phone* means 1. A sound; 2. A voice, a sound made in a particular way; 3. Articulated speech, words, *i.e.*, that which is uttered by the voice. Thus, in the first case, the amazed and dazed men heard 'a voice,' *i.e.*, a sound, a noise; and in the second case, 'they heard not the voice,' *i.e.*, they heard not the articulated speech, the words, which fell so distantly and intelligibly on Paul's quickened ear. This, you see, completely fits the situation. This explanation is confirmed by Jno. 12:30, when 'came there a voice from heaven, whose utterance Jesus understood, but the people, therefore, that stood by and heard said that it thundered.'"

"Now for the second method," said the pastor. "Look in the lexicon, and you will find that *akouo* means 1. To hear, simply; then, among other derived or developed significations, 2. To understand, comprehend, which is heard. Accordingly, in the first case the men simply heard the voice, sound, noise, and in the second case, while they 'heard' as a sound, they did not 'understand' what was articulated. In one sense they heard it, yet in another sense they did not hear it. This is often in large audiences the complaint made that a speaker is not heard, *i.e.*, his words are not understood though his voice is audible, easily so, for its loudness. Among the half-dozen or more renderings of *akouo* in the New Testament, it is translated 'understand' in 1 Cor. 14:2, 'For he that speaketh in an unknown tongue speaketh not unto men but unto God, for no man *understandeth*.' Therefore put the word 'understood' in place of 'heard' in Acts 22:9, and all is explained. Dr. J. A. Alexander says, 'There is a distinction between hearing a voice speak, and understanding what it says. . . . It might be said that Paul and his companions heard the equal truth, that Paul's companions heard the voice, *i.e.*, knew that it was speaking, but they did not hear it, *i.e.*, did not understand what it said.' Either one of our solutions will do to me to completely resolve the difficulty."

So say we all," interposed Fred Leges with the enthusiasm, and evidently speaking for others as well as himself. And he went on, "This case of hearing and yet not hearing, akin to the difficulty in Ex. xxxiii., of seeing and not seeing God, where 'the Lord spake to Moses face to face' (v. 11), and yet in v. 20 'He said, thou canst not see my face, for no man shall no man see me and live.' That troubled me."

Said the pastor, "The consideration of this alleged 'discrepancy' will take so much time, we would better defer it till our next meeting."

After prayer to him who inspired the Word and caused it to be written, that he would illumine their minds in the knowledge of it, and enable them to resolve its difficulties so far as it is for them to do, and still more to give them visions of God himself, the little company separated.

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

One whom his mother comforteth, so will I comfort you.—Isaiah 66: 13.

Jesus spoke like a loving mother when He said, "Suffer the little children to come unto me, for of such is the kingdom of heaven." We can think how the little ones nestled in His bosom, were fondled with His hands, were comforted by His smile. How many could like to have been in the place of those children!

The mother of the writer had a sweet smile on her face when he said to her, "Mother, God has called me to preach His Gospel," but, after fourteen years in the ministry, being called from Binghamton, New York, to Portland, Oregon, he had to bid his mother farewell. We did not expect to meet again on earth; no pen can describe the look on mother's face that morning; no artist could put on canvas the loving, longing, yearning gaze that sculptured her face with angelic beauty. Her whole soul was in her eyes, her voice, her kiss and hand clasp. That loving vision of her face never left me. I ever thought of her undying affection waiting for my return. O the power of a mother's face to influence a life, to make a home on earth like that in heaven.

Is not Jesus the Mother God of glory, comforting His followers with the promise of a reunion in heaven where we will gaze upon His face of unutterable love? He said He must go away, but promised that He would come again, that where He is, there we may be also. We gaze here upon the portraits of His face in the Holy Scriptures, in the beauties of nature's fruits, flowers and landscapes, and we look with the eye of faith, as through

are laid aside, we shall behold Him in the bridal chamber of God's house, at the marriage supper of the Lamb.

Jesus' own precious mother, faithful at the cross, was remembered in her Son's dying agony, when He said, "Mother, behold thy Son!" while He went away to prepare homes for all the household of God's great family.

Could ye not watch with Me one hour?—Matt. 26: 40.

Christ felt alone when the disciples failed to watch with Him in the garden; they were sleeping while He was suffering. Only the Father was with Him in that awful hour of pain. He desired to hide for a moment in the sympathy and friendship of those who loved Him, but in the great crucial hour of His life, they failed Him. At another time, one betrayed Him, one denied Him and at last, all forsook Him and fled! Truly the flesh is weak but the spirit of Christ was strong to bear the sin of the world in order that all might find the shelter of comfort in Him. We see Jesus in the garden truly man as well as God, Who longed for affectionate fellowship in the extreme moments of His agony, when solitude and suffering seemed too great to bear. Are we not members one of another in the body of Christ Who is the Head; when one member suffers, all should feel responsive sympathy, no one seeking to live unto himself alone. Being forsaken Christ's sorrow became almost overwhelming. There was never a sorrow like His sorrow, when the Innocent suffered voluntarily for the guilty, Whose very sweat was blood, Who a glass darkly; but when all these mediums

must have cried, "Is it nothing to you, My dear ones, who pass by, or are silent in slumber?" Christ knew in the garden what isolation meant, and on the cross, the Father for a moment left Him alone that the Son might know the depths of the agony of being forsaken. He tasted the bitter dregs of the cup of sorrow for every man, that we might drink of the water of life and live forever.

Really, His agony could not be shared; He suffered to save, to pay the debt of penalty. He trod the wine press of the broken law alone that a race might go free. We suffer for the good of our own spiritual development, that we may become so like Him as to be glorified together. The Holy Comforter and the love of friends gives us comfort in all our sorrow until we get Home where suffering never comes. The great, loving Physician drank the cup of bitterness to heal the sin-sick soul; may we never again forget Him Who healeth all thy diseases.

THE LAST HOURS OF LIFE—Yet a little while I am with you.—John 13: 31-35.

Just after the conclusion of the Lord's Supper, Jesus said to the disciples, speaking of His death, "Now is the Son of man glorified; only a little while I am with you. Love one another, wait till I come for you." How tenderly our Lord was preparing His disciples for His departure. He was about to leave them among the shadows of earth in a very little while; then He promised He would take them to Himself for the long while. The longest life appears but a little while when the shadows of evening are falling; life is but a handbreadth, a weaver's shuttle, a day-dream, a tale that is told.

Oh, what a few days to do a life work, so as to be fitted for the habitations of immortals! Should we not work while it is day, so as to be able to say, at evening time, "it is finished!" If we knew how few are the days before we are called to the marriage supper of the Lamb, how we would improve our time. Jesus realized the few remaining hours before His crucifixion. A little while! But the glorious work of the redemption of a race was nearly completed. The joy of victory that was set before Him filled His being with bliss supreme. He was anticipating the glory He had with the Father before the world was. Is it not so with His followers? Are we not thinking of heavenly fellowships, freedom from all care, loss, sorrow and sin, the blessedness of face-to-face communion at the table of the Lord, all

coming to us in such a little while, but *live* forever?

We may not follow Jesus this minute. Intervening time, however, will seem but a moment when past, when we shall "There Thou art at last, standing at the hand of the Father, our Lord, ready to receive our spirits."

Ye are the light of the world—Matt. 5: 14

What a light to shine among men is human countenance, illuminated by the vine. The spiritual nature within looks through the eyes in smiles of friendship, helpfulness, while the voice speaks words of peace and gentleness and the good works respond with the gleaming face.

Rev. William V. Kelley tells of a little trying to cross a crowded London street on a foggy day. She searched the faces of the passing by to find one she could trust. At last she saw a tall, spare man, of grace and kind look and, gazing trustfully into his face, she said, "Please, sir, will you help me across?" The next day Shaftesbury afterward said, "The greatest compliment I ever received was that I was a girl's trust."

A gentleman, speaking of Bishop Simpson once said, "His face was a thanksgiving for his past life and a love letter to all mankind. Is it not a rich possession to be able to see your face so shine that men will take knowledge that you have been with Jesus, glorify in your Father in heaven with your shining face?"

Faces are mirrors of soul conditions, reflecting out the character and personality upon all around you. How we long for faces that shine away for awhile! The earthly vision fails to see them, we are making the balance of our journey with great expectations.

It is said that a very wealthy man who had several iron safes in his office, had written on one of them, "To be taken out first in case of fire." When he died and the safe was opened, instead of the supposed jewels and golden treasure, they found only some broken toys which had belonged to his dead boy. The memory of the face of his darling child was more precious to him than all earthly riches. He knew he was soon going to see the face of his love. We should let our faces shine as if not as brilliantly as the face of Moses on the Mount, or as Stephen's just before his ascension, then let it be bright with the eternal beauty of gentleness, winsomeness, godly fervor, so as to be a sample of what Jesus can do for sinful men.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

September is the month of activity. The schools open. The Church everywhere takes on new life. Christians square their shoulders for the task. The cooler air adds oxygen to the flames of enthusiasm. Instead of "dally," let everyone put up on his desk, "Rally."

The Garden

Isaiah 58:9-14

All rejoice in a "well watered garden." This is especially appreciated when nature is scorched and bare, when it is past the time for the fresh, luxuriant life of early summer. Let us consider, not horticulture but soul-culture; and how we may have perennial youth.

With pleasure we think upon the gardens of the Bible. The Eden of Genesis is also a type of the innocence of childhood, with its joy and beauty. The Easter Garden has a heightened glory, because of the Garden of Gethsemane that lies in the background. In this is life that has risen above the blight of earth and has entered into the supernal beauty of the eternal God. Isaiah got glimpses of the life revealed in Jesus Christ.

The human heart is a garden. Christ has made it possible for everyone to make it "well watered." In the plains of northern Nebraska, but deep by the waters of the "Seven Springs," nestles the "Hidden Paradise." The sandhill of the south may be bleak and dusty. The fertile fields to the north and west be laid waste by hailstorms; and the air may be blistering with summer's fiercest heat. This "paradise" is shady and cool; and the varied beauties are fresh and bright. The purest water flows in its shining loveliness through the vale. So in life, though circumstances may be most distressing, yet in the heart's garden one may find rest and balm. This is the realm of the soul, which is more than the body, and more than the world. In this lies man's true freedom, and the foretaste of Heaven.

If we are to have such a garden, it must be God's garden as well as ours. If we open its gates, God's Spirit is waiting to come in and "take the foxes, the little foxes that spoil the vines." He will come in and fill our life with the joyous presence of the all-loving Father. "If any man love me, my Father will love him; and we will come unto him,

and make our abode with him" (John 14:23). The condition is that we keep His word. It was disobedience that lost Eden. Such disobedience will lose any Eden. But in loving acquiescence we walk with Him and talk with Him. The water refreshing will not fail, "Whose waters fail not; and this life divine will not wither, but abound in glory and radiance" (Psalm 1:3).

The Lamp of the Body

Matthew 6:19-34

All the organs of the body are important and very wonderful; but the eye is the "lamp of the body." Lamps shine out and they shine in; but they are fed and kept from within. "If therefore thine eye be single thy whole body shall be full of light; but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is the darkness!"

The optic nerve is larger than the other nerves of our senses. In this we see God's purpose. For this we see the marvellous provision He has made in nature and in grace. What a galaxy of light and color floods the earth. He has provided a special curtain for the eye, for rest and sleep. The normal eye has no astigmatism, but sees "single," not double. It is free from spots and defects. And to the soul God has given "second sight," by which we can see God and see spiritual realities. Saul of Tarsus was blind spiritually until his soul's eye was opened on the way to Damascus.

Two centuries ago one said of Samuel Rutherford, "I went to St. Andrew's Church and there heard a little, fair man; and he showed me the loveliness of Christ." Charles Spurgeon while a boy heard a poor preacher, who said, "Look to Jesus." He looked. Dr. Alexander Whyte prayed with a farmer in his study. He exclaimed, "I see it." And the Dr. said, "Never lose sight of it." "Blessed are your eyes, for they see."

How much do we see? In a painting some see oils and canvas. Others see a face. An-

other sees his Mother. A lumberman sees in a forest only timber. The artist sees beauty. The "pure in heart see God."

The important thing in an eye is not whether it is blue or black, not even its brilliancy; but the light that shines from within. Do not let the light go out. It is fed from the heart; and love is the heart's food and the eye's light. "The night has a thousand eyes and the day but one; yet the light of the whole world dies at set of sun. Our mind has a thousand eyes and the heart but one; yet the light of the whole life dies when love is done."

Morality and Religion

Matthew 4:1-11

Many do not discriminate between morality and spirituality. To them religion is simply morality. The distinction is not sophistry. It is vital and practical. Mohammedanism fails to touch this secret of Christianity. Jesus Christ made it plain by precept and by life.

Jesus refused to make bread in the wilderness, though he was extremely hungry; but at Cana of Galilee a few days afterwards He made wine and doubtless drank of it, at the marriage feast. Was He consistent? Why did He not create the bread in the wilderness. Not morality but religion was involved.

Jesus had fasted forty days and forty nights. He had been planing for His great campaign. He had been contemplating the stupendous truth that He was the Son of God, and had a mission. He knew that His work was to make plain the higher powers of man and to live an absolutely unselfish life. He could not use the special power He had to minister to mere bodily needs. He was to take the place of man and live as man ought to live; and few men have supernatural powers. Again, and this the highest reason, He believed that He was the Son of God; and He must not mistrust Him. He scorned to put to the test the watchful care of the Father, and prove his faith to be true. It would have been a moral act; but it would not have been a truly spiritual act. It would have been against His religion. "Thou shalt not live by bread alone; but by every word that proceedeth out of the mouth of God."

Morality has to do with the outward acts and words. Originally morality was what was customary, fashionable. Jesus took account of the spirit of an act. The Pharisees were moral to a nicety; but they were like whited sepulchres. A bootlegger does not

become good by giving money to the Church or to the needy. Religion implies morality, but morality may not be religious. Religion is the life and morality is the body.

Can an immoral man be religious? We might as well ask, Can a man live, if his body is not perfect? We cannot judge a man by the appearance of his body, or even by the health of his body. A dwarf or an invalid may have a Christlike soul. So a man that has moral infirmities may have a beautiful spirit and a sterling character. On the great Judgment Day the Judge did not speak of faults and immoralities, but of the spirit of the life, as seen in actions. "Inasmuch as thou did it or did it not!"

"They May Be One"

John 17:1-26

Jesus had a world-vision. His kingdom would never halt in its progress until it included the whole earth; and this progress would depend largely upon the spirit of the disciples in all ages. They must be one in all essentials, if they were to bring in the Divine Kingdom.

This unity has never been fully realized since the first century. The dissensions of the Christian Churches have handicapped this campaign. "A house divided against itself cannot stand." It is marvellous how this cause has prospered, while the advocates have been so diverse and antagonistic. The wars have always shown the calamity of enmity, and most of all the World War. Yet on either side this war showed the need and possibility of unity. When Churches in one community strive against one another the outsiders are disgusted and lose all their faith. So Jesus prayed that "They may be one."

This unity does not mean conformity nor organic union. The Dark Ages showed the result of having only one organization. The desired unity, unity of spirit; in all possible forms and under all possible conditions. God has made of one every nation of men; but they are very different in their thoughts and customs. "E pluribus unum." The heart is human universally, and its language is understood by all, the *esperanto* of love. The consciousness of man is fundamentally the same. The human soul is one in its desire to worship a Supreme Being.

Man's selfish nature led him into sin against others, and distracted the human race, as expressed by Babel. Jesus came to set man

ht, and bring him into spirit-unity with his
 lowman. This is being done by the Holy
 rit of God. Pentecost was the antidote of
 bel. God's great work is in the hearts of
 , and only in this way can all mankind

be made one. Thus the Kingdom everywhere
 has the same spirit; and true workers and
 efficient must have this spirit of harmony and
 of cooperation. For this Jesus prayed, "That
 they may be one as we are one."

LIBRARY TABLE

"The Case Against Evolution"

A Review with Excerpts

By Professor Leander S. Keyser, D.D., Springfield, Ohio

T was a courageous thing to do—to
 write and publish the new work
 under the above-named title. Both
 the author and the publishers are to
 be praised for their willingness to
 run squarely up amuck of one of
 the most haughty and dominating hierarchies
 known to history. Now-a-days any man who
 ventures to oppose the pundits of evolution
 might almost be said to take his life in his
 hands; at all events, he knows beforehand
 that he will be the object of scorn and the
 butt of ridicule. However, it is indeed cause
 of gratitude that a number of real scientists
 have proved themselves to be live fish, able to
 swim against the popular current, rather than
 dead ones swept helplessly along with it.
 Among these are Alfred Fairhurst, George
 McCready Price, Harold C. Morton, Louis
 Breckinridge More, and now Professor George
 Cary O'Toole, Ph.D., S.T.D., with his not-
 able book, "The Case Against Evolution,"
 first issued by The Macmillan Company, New
 York. Price, \$3.50.

The first thing to be said of this invaluable
 contribution is, that it is written by a scientist
 who understands his business. He is the pro-
 fessor of biology in Seton Hill College,
 Greensburg, Pa., and for this reason has the
 technical knowledge necessary to deal with bio-
 logical subjects in a most thorough-going way.
 At the same time he is professor-emeritus of
 philosophy in St. Vincent Archabbey. His
 book proves him to have vast knowledge of
 the various philosophical systems and to be
 capable of thinking deeply along philosophical
 lines. Nor is that all: he is also a professor
 of theology in the institution just named. His
 training in technical theological disciplines
 has given him a broader vision and world-
 view than he could otherwise have; for the-

ology, too, is a profound and noble science,
 and trains and develops certain mental facul-
 ties that would otherwise lie dormant. The
 author has also had excellent drill in logic,
 so that he detects a fallacy at once, and sel-
 dom, if ever, reasons in a circle or begs the
 question at issue. He is also fair enough to
 make an honest admission of any facts that
 seem to favor evolution, even though he is
 convinced by the summation of all the evi-
 dences that the theory lacks scientific valida-
 tion. His general equipment for handling his
 great thesis and his equity in dealing with
 opponents win the confidence of the discern-
 ing reader, who does not want assertion but
 facts, who asks for arguments, not abuse.
 At times, indeed, the author indulges in a little
 satire, but only after he has presented proofs
 to show that an opponent's positions are ab-
 surd. An earnest man can hardly carry on a
 polemic without occasionally giving vent to
 some feeling.

The first chapter deals with the present
 crisis in evolutionary thought. It is a keen
 analysis, showing that the author understands
 the bearing and paramount character of the
 present situation. He is alive to the inevitable
 results that will ensue, if the evolutionary
 theory should continue its stranglehold on the
 present and the coming generations. In this
 chapter he shows who, among the Greek
 philosophers, were the real predecessors of the
 present-day sponsors of evolution. They were
 not that great triumvirate, Socrates, Plato and
 Aristotle, who held the theistic world-view,
 but were a different class of men entirely,
 namely, Democritus, Epicurus and Lucretius.
 This was the reason why Thomas Huxley
 harked back to Democritus and eulogized him
 so highly—because that philosopher was a ma-
 terialist, and tried to make his contemporaries

believe that the atomic theory of matter explained everything. So it would seem that the evolutionists of our day are in the materialistic succession, not the theistic.

In this chapter Dr. O'Toole gives a brief historical sketch of the evolution theory. He begins with Lamarck, whose view was based on the influence of environment to get species started and then on heredity to carry forward the acquired characteristics. Then comes a keen analysis of Darwin's theory of modifications, natural selection, the struggle for existence and the survival of the fittest. The inadequacy of this view is deftly shown; also the fact that very few scientists today endorse Darwin's method of explaining the evolutionary process, although it was all the vogue among scientists a quarter of a century ago. This proves that scientists sometimes have to change their views and are mistaken. Theologians are not the only ones. Still, it would not be right to blame the scientists of today for the mistakes of their predecessors of a generation ago. Neither is it right to hold the theologians of the present responsible for the errors of those who lived in the past.

Our author also analyzes the positions of the Neo-Lamarckians and the Neo-Darwinians and shows from the testimony of the most competent recent scientists that their attempted recrudescences have all been in vain. Speaking of the effort to rejuvenate Darwin's chief thesis, our author says (p. 11-12): "But, however indispensable the selection principle may be to a philosophy which proposes to banish the Creator from creation, its scientific insolvency has become so painfully apparent that biologists have lost all confidence in its power to solve the problem of organic origins."

A profound discussion of the mutation theory of De Vries follows, and then the epoch-making experiments of Mendel are described. The results of all experiments in crossing are thus set forth by our author (p. 26): "Hybridization, moreover, is successful between varieties of the same species rather than between distinct species." And again (p. 28): "The new forms, however, resulting from random assortments and crossovers cannot be regarded as new species." Then he quotes from William Bateson as follows: "Yet, critically tested, we find that they (the new types produced by human culture) are not distinct species, and we have no reason to suppose that any accumulation of characters of the same

order would culminate in the production of new species."

Says our author (same page): "Any thoroughly acquainted with the results of netical analysis and research will find it possible to escape the conviction that there is no such thing as experimental evidence of evolution. In spite of the enormous advance made in the field of genetics and cytology the problem of the origin of species is, scientifically speaking, as mysterious as ever." Here follows a striking quotation from Dr. D. Starr Jordan, who is himself an exponent of evolution: "None of the created 'new species' of plant or animal I know of would last years in the open, nor is there the slightest evidence that any new species of field, forest or ocean ever originated from mutation, discontinuous variation, or hybridization" (quoted from *Science*, October 1922).

These things being so, how can so many of the scientific gentry continue to assert automatically that evolution is a proven law of nature? And how can teachers in our public schools have the conscience to cram it down the throats of the children and young people under their tutelage? Is it lack of information or lack of conscience that impels them?

A notable chapter of Dr. O'Toole's book is the one entitled "Homology and its Evolutionary Interpretation." Of course, homology refers to the correspondences between anatomical structure of man's body and that of animals, upon which the evolutionists place so much reliance. The *summa summarum* of the author's discussion, which is certainly concise and fundamental, is this: that similarity of anatomical structure and physiological function do not prove that man has descended from the lower animals, because the principles of inheritance and variation are assumed by the transformists to work in contradictory ways. "Inheritance similes and diversifies; variation converges and diverges," says the author ironically. . . . "The evolutionist blows hot and cold with the same breath. Verily god is Proteus, or the double-headed Janus" (p. 64). Our author does not draw the inference in this place that homologies may simply prove the unity of the Creator's plan and method, in order that man might fit organically into the natural realm as his habitat; we would venture to suggest the reasonableness of that inference. If man had been constituted entirely different from the soil, vegetables and the animals of the earth, he

ly would have been an alien and a misfit in the cosmos.

Nothing greater and more convincing has ever come to our notice than Dr. O'Toole's chapter on "Fossil Pedigrees." If only every one who has become enamored of evolution could read, note and inwardly digest this coherent section, there would be far less dogmatism in the world than there is. In concluding the chapter, our author quotes the following sentence from Delage, a well-known French scientist (p. 127): "If one takes his stand upon the exclusive ground of facts, it must be acknowledged that the formation of one species from another species has not been demonstrated at all."

In the chapter on "The Origin of Life" our author becomes very technical. With the utmost ease and familiarity he employs the scholarly nomenclature of the biologists, so that the layman will not find the section easy reading, and even the person who has studied biology somewhat diligently may sometimes be driven to consult the glossary, which has fortunately been added to the book. People who foolishly object to technical theology, with its long, hard terms derived from the Latin and the Greek, ought, to be consistent, to vent the same kind of adverse feeling against all the branches of physical science, for all of them use many scholastic terms to express various phases and phenomena. Here are a few sample jawbreakers selected at random from this book: Chromosomes, cytoplasmic organelles, hyaloplasm, centrioles, hydroxylamine, agamete, anisogamy, amphimixis, hydrophilic colloids, hylomorphism, heterozygous, hylolatic, and so on *ad libitum*. Yet we have heard of a so-called "scholar" who declared that a theology which used such terminology was "doomed." Some men who take vast stock in the difficulties and complexities of natural science still want to insist that the great science of theology must be primer plain.

But that is only an *obiturn dictum*. The chief point is our learned author's conclusion after his long and technical discussion of the origin of life. It is (p. 188): "Given, therefore, this impotence of inorganic nature, it follows that an initial vivification of matter by divine power was demanded by the very nature of things." Perhaps we could not underwrite the author's contention that this vivification of dead matter was not a miraculous or supernatural act, but the main point is that he is driven back by the very exigen-

cies of science itself, to the divine Personality to originate life. We hold, therefore, that, if the vital principle or energy cannot be accounted for save by an appeal to an act of God, everything else that is absolutely new demands the same kind of a divine operation to bring it into existence. If evolution "falls down" at this point, that is, at the beginning of life, it fails at the most strategic point, and is therefore a poor shift as a cosmical theory or law.

No section of this remarkable book plows deeper than the chapter on "The Origin of the Human Soul." Here our author proves himself a master of psychology, just as he has previously revealed his mastery of physics, chemistry and biology. The various psychological theories are canvassed; the inadequacy of all naturalistic and mechanistic views are mercilessly exposed, and the author ends by showing himself an out-and-out dualist. After admitting that the evolutionary origin of animal instinct is not "absolutely inconceivable," although, of course, far from being scientifically verified, Dr. O'Toole continues: "But intelligence, as we have seen, is a super-organic power, having its source in a spiritual principle that, from the very nature of things, cannot be evolved from matter. Human reason, therefore, owes its origin, not to an evolution of the human body, but to the creation of the human soul, which is the source and subject of that unique prerogative of man, namely: the power of abstract thought."

Our book also contains a profound chapter on "The Origin of the Human Body," which is as convincing as it is profound, ending in the conclusion (p. 342): "So far as science knows, only one human species has ever existed on the earth. All the alleged connecting links between man and apes are found, on careful examination, to be illusory." This is our author's verdict after he has made a microscopic examination of all the so-called intermediate links, namely, the Trinil Man, the Piltdown Man, the Heidelberg Man, the Neanderthal and Cro-Magnon Races. He adds (pp. 242-243): "In spite of tireless searching, no traces of a bestial, irrational man have been discovered. Indeed, man, whom nature has left naked, defenseless, unarmed with natural weapons, and deficient in instinct, has no other resource than his reason and could never have survived without it. To imagine primitive man in a condition analogous to the idiot is preposterous. . . . As a matter of fact, man

is never found apart from evidences of his intelligence."

A quotation from Professor Reinke of Kiel is given as follows: "The only statement consistent with her dignity that science can make is, to say that she knows nothing about the origin of man." Said Sir William Dawson, the eminent geologist: "I know nothing about the origin of man, except what I am told in the Scriptures—that God created him. I do not know any more than that, and I do not know of anyone who does."

To these *dicta* our author adds stingingly (pp. 345-346): "In view of this uncertainty and ignorance regarding the origin of the human body, it is extremely unethical to strive to impose the theory of man's bestial origin by sheer weight of scientific authority and prestige. Conscientious scientists would never venture to abuse in such a fashion the confidence which the people at large place in their assurances. Hence those who respect their honor and dignity as scientists should refrain from dogmatizing on the undemonstrated animal origin of man, however much they may personally fancy the theory." Referring to McGregor's so-called "reconstructions" in the Hall of Man in the American Museum of Natural History, Dr. O'Toole rightly observes (p. 348): "The attempt to reconstruct the past by means of inference alone produces, not history, but romance." It is "the fruit of imagination." This "sham pedigree bears witness to the ingenuity of the human mind." And that is all there is in it.

In our author's "Afterward" some penetrating things are said. He gives what he calls "monistic metaphysics" some sturdy blows. Of the monist, referring to Dewey, he says (p. 350): "For the latter (the monist), there is no hierarchy of values, and all essential distinctions are abolished; for him nothing is unique and everything is equally important. He affirms the democracy of facts, and is blind to all perspective in nature. He is, in short, the enemy of all beauty, all spirituality, all culture, all morality, and all religion. He substitutes neurons for the soul, and enthrones Natural Selection in the place of the Creator. He sets up, in a word, the ideal of 'an animalistic man and a mechanistic universe,' and offers us evolution as a demonstration of this 'ideal.'"

But Vernon Kellogg objects to this indictment. "The evolutionist," he protests, "does not like being called a bad man." Then Kellogg uses this vulnerable mode of reasoning:

"And just as religion and cheating can apparently be compassed in one man, so can a man be both evolutionist and idealist." With profundity! To this our author replies: "If this comparison holds true, the evolutionist can be an idealist only to the extent that he is inconsistent or hypocritical, since under either supposition could piety and crime co-exist in one and the same person." Kellogg should select his similes more carefully. His reasoning for evolution is as limping as his reasoning from analogy—and we know that is—he will hardly win confidence in his theory.

"In practice, therefore," says our author (p. 352), "if not in theory, the tendency of evolution has been to unspiritualize and dereligionize the philosophy of its adherents, a tendency which is strikingly exemplified in one of the greatest exponents, Charles Darwin himself. The English naturalist began his career as a theist and a spiritualist (meaning he was one who believed in spiritual realities). He ended as an agnostic and a materialist. His evolutionary philosophy was, by his own confession, responsible for the transformation."

Then he gives Darwin's pitiful confession as it is printed in "The Life and Letters of Charles Darwin," edited by his son, Francis Darwin, 1887, Vol. I, p. 282, which we quote *verbatim*: "When thus reflecting," wrote Darwin, "I feel compelled to look to a first cause having an intelligent mind in some degree analogous to that of man, and I deserve to be called a Theist. This conclusion was strong in my mind about the time, as far as I remember, when I wrote the 'Origin of Species' and it is since that time that it has very gradually, with many fluctuations, become weaker. But then arises the doubt, can the mind of man, which has, as I fully believe, been developed from a mind as low as that of the lower animal, be trusted when it draws such grand conclusions? I cannot pretend to throw the least light on such obtruse problems. The mystery of the beginning of all things is insoluble by us; and I, for one, must be content to remain an Agnostic."

What a pitiable confession! What spiritual blindness it proclaims! And right there before him in the Bible he might have read, "In the beginning God created the heavens and the earth." Yet there are theologians and preachers who laud Darwin to the skies!

Some of the author's criticisms are quite severe. We give several excerpts, and then our readers can judge for themselves whether they are not deserved (p. 353): "From the stan-

nt of the moral and sociological consequences, however, the gravest count against evolution is the seeming support which this theory has given to the monistic conception of an animalistic man. Darwin's doctrine of the bestial origin of man brought no other gain to natural science than the addition of one more unverified and unverifiable hypothesis to its already extensive stock of unfounded speculations. It did, however, work irreparable harm to millions of unlearned and credulous persons, whose childlike confidence the scrupulous expounders of this doctrine have not hesitated to abuse. The exaggerations and misrepresentations of the latter met with an all too ready credence on the part of those who were not competent to discriminate between theory and fact. The sequel has been a wholesale abandonment of religious and moral convictions, which has ruined the lives and blighted the happiness of countless victims.

"Has it been worth while, we may well ask the propounders of this theory, to sacrifice so much in exchange for so little? The solid gain to natural science has been negligible, but the consequences of the blow unfairly dealt to morals and religion are incalculable and beyond the possibility of repair."

Again (pp. 354-355): "Had evolutionary enthusiasts adhered more strictly to the facts; had they proceeded in the spirit of scientific caution; had they shown, in fact, even so much as a common regard for the simple truth, the 'progress of science' would not have been achieved at the expense of morals and religion. As it is, this so-called progress has left behind a wake of destruction in the shape of undermined convictions, blasted lives, crimes, misery, despair, and suicide. It has, in short, contributed largely to the present sinister and undeserved triumph of Materialism, Agnosticism and Pessimism, which John Talbot Smith has fittingly characterized as the three D's of art, doubt and despair. A little less sensationalism, a little more conscientiousness, a little more of that admirable quality, scientific caution, and the concord of faith and reason would have become a truism instead of a problem. But such regrets are vain. The evil effects are here to stay, and nothing can undo the past."

Further on (pp. 355-356): "Such doctrines, too, are essentially anti-social. They destroy the very foundation of altruism. To seek immortality in the effects of one's unselfish deeds becomes ridiculous. For what assurances can we have that the fruits of our sacrifice will be acceptable to a progressive pos-

terity, or what difference will our self-denial make, when the whole human species shall have become extinct on the desolate surface of a dying world? Without an adequate motivation for altruism, however, the existence of society becomes impossible, since self-interest is not a feasible substitute."

Again our author tells us (p. 357) that Marxian socialism is "based on materialistic evolution," and has brought upon modern Russia a reign of terror. Eleanor Marx, "after falling a victim to her father's teachings regarding 'free love,' committed suicide." The two recent editors of that socialistic journal, "The Appeal to Reason," also passed off by taking their own lives. These are only a few out of many instances that prove the baleful influence of materialistic evolution.

But, of course, all evolutionists do not go so far. However, it is a fact that liberalism, which always goes cheek by jowl with evolution, does do away with the future sanctions and rewards of right-being and right-doing, and hence renders moral strivings more or less anemic. Says Dr. Charles Eliot, the noted liberalist and evolutionist (the latter of course): "The new religion will not attempt to reconcile people to present ills by the promise of future compensation." No! it will try to make this world so good and happy a place that no one will need or want the promise of the life to come. What a puerile religion that will be in comparison with full-toned Christianity!

In his "Foreword" Dr. O'Toole says some things that are quotable and pertinent. In speaking of the modern *furor* of the expounders of evolution, he remarks: "These thinkers are too intent on making out a plausible case for the theory to take anything more than the mildest interest in the facts opposed to it. If they advert to them at all, it is always to minimize, and never to accentuate, their antagonistic force. For the moment, at any rate, the minds of scientific writers are closed to unfavorable, and open only to favorable, evidence, so that one must look elsewhere than in their pages for adequate presentations of the case against evolution.

"The present work aims at setting forth the question which it is now the fashion to repress. It refuses to be bound by the convention which prescribes that evolution shall be leniently criticized. It proceeds, in fact, upon the opposite assumption, namely, that a genuinely scientific theory ought not to stand in need of indulgence, but should be able, on the

contrary, to endure the acid test of merciless criticism."

The sponsors of evolution constantly throw the case of Copernicus and Galileo into the teeth of the church, to make it appear that orthodox Christians have often had to reverse their attitude toward science. On this point Dr. O'Toole's remarks are most timely and important. He holds that there is "no parity between Transformism and the Copernican theory" (Transformism being only another name for organic evolution). Then he quotes from Tuccimei, a noted French scientist, as follows:

"The Copernican system explains *that which is*, whereas evolution attempts to explain *that which was*; it enters, in other words, into the problem of origins, an insoluble problem in the estimation of many illustrious evolutionists, according to whom no experimental verification is possible, given the processes and factors in conjunction with which the theory was proposed. But what is of still greater significance for those who desire to see a parallelism between the two theories is the fact that the Copernican system became, with the discoveries of Newton, a demonstrated thesis scarcely fifty years after the death of Galileo; the theory of evolution, on the other hand, is at the present day no longer able to hold its own even as an hypothesis, so numerous are its incoherencies and the objections to it raised by its own partisans."

To this the author adds: "The prospect, then, of a renewal of the Galileo episode is exceedingly remote. Far more imminent to the writer seems the danger that the well-intentioned rescuers of religion may be obliged to perform a most humiliating *volte face*, after having accepted all too hastily a doctrine favored only for the time being in scientific circles. It is, in fact, by no means inconceivable that the scientific world will eventually discard the now prevalent dogma of evolution. In that case those who have seen fit to reconcile religion with evolution will have the questionable pleasure of unreconciling it in response to this reversal of scientific opinion."

There is much more in this monumental work that is worthy of reproduction, but our advice to everybody is to get the volume, read it carefully, and inwardly digest its vitamizing contents. This invitation is especially extended to the whole school of professional scientists.

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Some Helpful Suggestions

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Prayer wonderfully clears the vision, steads the nerves, defines duty, stiffens the purpose, sweetens and strengthens the spirit.

Pressed by duties, by opportunities for service, by the great need around us, we are strongly tempted to give less time to the inner chamber, with door shut. "Surely this work must be done," we think, "though it does crowd and flurry our prayer some time."

"No," the Master's practice here says with intense emphasis. "Not work first, and then prayer to bless it. But the first place given to prayer and then the service growing out of such prayer will be charged with unassailable power. The greater the outer pressure on the closet life, the more jealously He guards against either a shortening of its time or a flurrying of its spirit. The tighter the tension the more time must there be for unhurried prayer."

Surely the greatest power entrusted to man is prayer-power. But how many of us are untrue to the trust, while this strangely omnipotent power put into hands lies so largely unused.

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* * *

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Each man may have a watch of some sort and the cheapest watch that goes will give him an idea of the difference between the forenoon and the afternoon; but watches vary, and even among the best watches there is a risk that they may go too fast or too slow. This does not prove that watches are useless, and it does not prove that there is not such a thing as exact time; but it does prove that we should check our watches and see that they correspond with standard time. If it be necessary to educate our reason and think correctly, it is equally necessary to educate our conscience and learn to judge right and wrong correctly.

John Watson.

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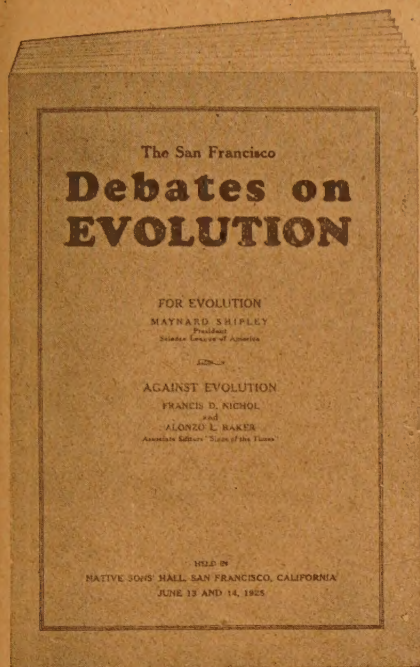
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